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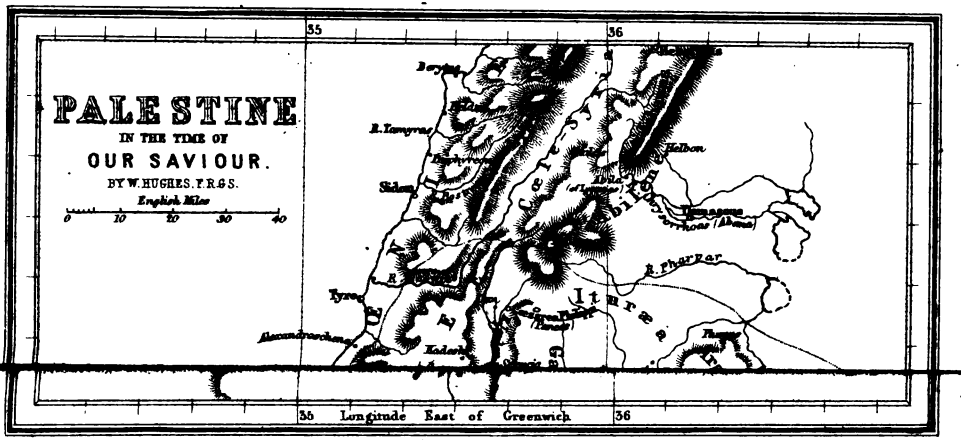
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THE

NEW TESTAMENT NARRATIVE

IN THE

WORDS OF THE SACRED WRITERS

Translated according to the Vulgate.

WITH

NOTES, MAPS, CHRONOLOGICAL AND OTHER TABLES.

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INTRODUCTORY CHAPTER.

THE Greek word for which "Testament" stands means either "a covenant" or "a will." The title is appropriate to the Sacred Scriptures in both senses: for (1) the Old Testament represents God's old covenant with man through Moses; the New Testament God's new covenant with man through Christ; (2) the Old Testament attests the Jew's inheritance through the blood of bulls and goats; the New Testament the Christian's inheritance through the blood of Christ.

The New Testament comprises twenty-seven books;* of these, five are historical, twenty-one are epistolary, and one is prophetical.

The five historical books are the four Gospels and the Acts of the Apostles.

Of the Epistles, fourteen are ascribed to St. Paul,

* In our version of the Bible they stand as follows:

St. Matthew.	Galatians.	To the Hebrews.
St. Mark.	Ephesians.	The Epistle of St. James.
St. Luke.	Philippians.	1 St. Peter.
St. John.	Colossians.	2 St. Peter.
The Acts of the Apostles.	1 Thessalonians.	1 St. John.
The Epistle to the Romans.	2 Thessalonians.	2 St. John.
1 Corinthians.	1 Timothy.	3 St. John.
2 Corinthians.	2 Timothy.	St. Jude.
	Titus.	The Apocalypse of St. John.
	Philemon.	

This must not be taken for the order in which these books were written.

and thirteen were certainly written by him. The remaining seven were written—one by St. James, two by St. Peter, three by St. John, and one by St. Jude.

The prophetical book is "the Apocalypse," or the book of the revelations made to St. John whilst he was in the island of Patmos, "for the word of God and the testimony of Jesus."

The four Gospels are the four inspired records of the life of our Lord Jesus Christ. The word "Gospel" is derived from two Saxon words, "gode," good, and "spel," tidings; and the four records are entitled "Gospels," because they contain God's good tidings to man. The writers of the Gospels are called Evangelists, from a Greek word having the same import as "Gospel."

Taking them in the order of our Bible, the first of the four records is

THE GOSPEL ACCORDING TO ST. MATTHEW.

The writer.

The writer was the Apostle Matthew, the son of a certain Alphæus (St. Mark ii. 14). In the account they give of his call St. Mark and St. Luke name him Levi; but he appears as Matthew in all the lists of the Apostles. It has been thought that he changed his name after becoming a follower of Christ.

Before his conversion St. Matthew was a publican of the lowest order; that is, he was one of those men the Romans employed to do the actual work of collecting the customs. Such men were everywhere in very bad repute on account of their dishonest exactions; but a Jewish publican was especially odious to his countrymen, as one that had sold himself to collect a tribute, the payment of which was a sign of his people's subjection to a foreign yoke.

Matthew was sitting at the receipt of custom by

the Lake of Galilee, when our Lord called him to be his disciple. He at once arose and followed Jesus. We read that after this he made our Lord a great feast in his house, and that a great company of publicans and of others were present; whereupon the Scribes and Pharisees murmured against Christ and his disciples for eating and drinking with publicans and sinners. We learn nothing more about St. Matthew from the Scriptures. According to a tradition he remained at Jerusalem with the other Apostles for twelve years after the death of our Lord. He is said to have preached in Ethiopia, and to have suffered martyrdom there.

For what readers it was written.

It would seem that St. Matthew wrote his Gospel mainly for the use of Jewish converts in Palestine: for (1) he generally takes for granted that his readers are acquainted with Jewish customs, cities, places, and Jewish phraseology; (2) he prominently sets before us Jesus as the Messias, the Son of David, the Son of Abraham, the Lion of the tribe of Judah; (3) he is most anxious that his readers should mark, as they occur, fulfilments of the Old-Testament prophecies; (4) he would have them observe that Christ's law is the eternal spiritual meaning of the law of Moses; (5) he gives at length the discourses wherein the sins that caused the Jewish rulers to reject the truth are so severely denounced.

It is generally admitted that St. Matthew's is the oldest of the four Gospels. It was certainly written before the destruction of Jerusalem—most probably between 61 and 64 A.D.

Facts peculiar to St. Matthew's Gospel.

The principal facts peculiar to St. Matthew's Gospel are:

1. The dream of St. Joseph (i. 20-21).
2. The visit of the Magi (ii. 1-12).
3. The flight into Egypt (ii. 13-15).
4. The massacre of the Holy Innocents (ii. 16-18).

5. The death of Herod (ii. 19-23).
6. The miracle of the two blind men healed (ix. 27-31.)
7. The miracle of the dumb devil cast out (ix. 32-34).
8. The miracle of the piece of money in the fish (xvii. 24-27).
9. The parable of the cockle (xiii. 24-30).
10. The parable of the hid treasure (xiii. 44).
11. The merchant seeking pearls (xiii. 45, 46).
12. The draw-net (xiii. 47-50).
13. The unmerciful servant (xviii. 23-35).
14. The labourers in the vineyard (xx. 1-16).
15. The two sons (xxi. 28-32).
16. The marriage of the king's son (xxii. 1-14).
17. The ten virgins (xxv. 1-13).
18. The talents (xxv. 14-30).
19. Promise to St. Peter (xvi. 17-19).
20. The dream of Pilate's wife (xxvii. 19).
21. The despair of Judas (xxvii. 3-10).
22. The resurrection of many Saints after our Lord's resurrection (xxvii. 52-53).
23. The guard over the sepulchre (xxvii. 62-66).
24. The earthquake: the angel rolling back the stone (xxviii. 2-4).
25. The guard bribed by the chief priests (xxviii. 11-15).

The second of the four records is

THE GOSPEL ACCORDING TO ST. MARK.

The writer. The writer is almost universally identified with the John of Acts xiii. 5; with the John Mark of Acts xii. 12, 25; with the Marcus of Col. iv. 10; Phil. 24; 2 Tim. iv. 11; 1 Peter v. 13. Hence we gather that the Evangelist was an inhabitant of Jerusalem, the son of a certain Mary, in whose

house the disciples were wont to assemble; that he was the nephew or cousin of St. Barnabas, and the spiritual son of St. Peter; that he accompanied the Apostles Paul and Barnabas on their first missionary journey as far as Perga, in Pamphylia, where he left them, and returned to Jerusalem; that this conduct so displeased St. Paul that the Apostle refused to take him on his second journey; whereupon Mark went with Barnabas to Cyprus. We next hear of him, after an interval of some years, as St. Paul's fellow-labourer at Rome; and the Apostle sends Mark's salutation to the Colossians and to Philemon (Col. iv. 10; Philem. 24). At a still later period—just before his martyrdom—St. Paul writes to Timothy, "Take Mark, and bring him with thee, for he is profitable to me for the ministry" (2 Tim. iv. 11). Lastly, he appears with St. Peter (1 Pet. v. 13). According to tradition, after being with St. Peter at Rome, St. Mark went to Egypt, became the Bishop of Alexandria, and was martyred.

There is very early and strong testimony connecting St. Mark's Gospel with St. Peter. The Evangelist is called by some of the Fathers St. Peter's "interpreter," *i.e.* secretary. This expression we should probably take to mean that St. Mark derived the matter of his Gospel from the oral teaching of the Apostle.

For what readers it was written.

The readers for whom this Gospel was mainly intended were gentiles: for (1) it omits all account of our Lord's birth and descent; (2) it contains very few quotations from the Old Testament, except in our Lord's discourses; (3) it does not mention the Jewish law; (4) it leaves out the restrictive command given to the twelve (Matt. x. 5, 6); (5) it determines the value of the widow's mite in Roman money.

Characteristics.

St. Mark's Gospel does not embrace so wide a view as the other Gospels; but it is very rich in detail. Its descriptions are won-

derfully graphic, vivid, and minute.* We fancy ourselves present at the scenes depicted; we see our Lord's very look and gesture; we hear the very tones of his voice; we note the behaviour of those round about him; nowhere else are we so thoroughly taught to know Christ after the flesh.

Again: St. Mark records actions and events rather than discourses and parables. He brings before us "Jesus of Nazareth a man approved of God among the people by miracles, and wonders, and signs" (Acts ii. 22); but not Christ the Lawgiver, nor Christ the Prophet.

Facts peculiar to St. Mark's Gospel.

The facts peculiar to St. Mark's Gospel are:

1. The miracle of the deaf and dumb man healed (vii. 31-37).
2. The blind man at Bethsaida (viii. 22-26).
3. The parable of the seed growing secretly (iv. 26-29).
4. The account of the young man with the linen cloth cast about his naked body (xiv. 51-52).

The third record is

THE GOSPEL ACCORDING TO ST. LUKE.

The writer.

The writer was the person St. Paul, in his Epistle to the Colossians, calls "Luke, the beloved physician" (Col. iv. 14). From the same epistle we gather that he was a gentile convert; for St. Paul marks him off from those of the circumcision. Eusebius says St. Luke was a native of Antioch. Very possibly he had become a proselyte to Judaism before his conversion to Christianity, for he shows himself familiar with Jewish customs, and makes use of Jewish modes of computing time.

From the use of the pronoun "we," in Acts xvi. 10,

* Instances in point are: v. 2-19; iii. 34; viii. 33; x. 21; x. 23; iii. 5.

we know that St. Luke began to be St. Paul's companion at Troas during the Apostle's second missionary journey; that he went with St. Paul to Philippi; that he there awaited the Apostle's return from Corinth, and accompanied him to Troas, Miletus, Tyre, Cesarea, and Jerusalem.

During St. Paul's imprisonment at Cesarea, it is probable that St. Luke was one of those that ministered and came to him. Certain it is that he was with St. Paul in the perils by sea, described in Acts xxvii.; and was with him some time during the two imprisonments at Rome (see Col. iv. 14; Phil. 24; and 2 Tim. iv. 11).

For what readers and with what object it was written.

The striking point in his Gospel is the universality of its scope. It begins by professing to be written for the benefit of one Theophilus—probably a gentile Christian living out of Palestine—that he might have a trustworthy record of the facts on which his faith was built; but it goes far beyond Theophilus. Its great lesson is, that "God is not the God of the Jew only, but also of the gentile," and sent his Son "to be the light to enlighten the gentiles, as well as to be the glory of his people Israel;" that "it behoved Christ to suffer, that repentance and remission of sins should be preached among all nations."

Hence we find that while St. Matthew traces our Lord's descent to David and Abraham, St. Luke ascends to Adam, the father of the human race. Hence in this Gospel we find so many of those precious parables and incidents that set forth God's tender mercy and compassion: *e. g.* the parable of the prodigal son; the parable of the lost sheep; the parable of the woman rejoicing with her neighbours over the piece of money she had lost and found; the parable of the good Samaritan; the parable of the contrite publican accepted; the parable of the two debtors; the incident of our Lord showing mercy to

the "woman that had been a sinner;" his weeping over Jerusalem. Here we find Jesus praying for those that were crucifying him, promising paradise to the penitent thief; here our Lord is the great Physician, out of whom "goes virtue to heal all," even the servant of the high-priest sent to take him (xxii. 51).

St. Luke's Gospel has been associated with St. Paul, as St. Mark's with St. Peter. It is certainly a striking fact that the account of the institution of the Blessed Eucharist, in the third Gospel, should be, almost word for word, the same as that St. Paul tells us he received from the Lord (1 Cor. xi. 23-26).

Date.

The latest date that can be assigned to this Gospel is A.D. 64. It was certainly written before the Acts, and before St. Paul's second imprisonment at Rome. Some would make it older than the traditional date of the Gospel of St. Matthew, placing its publication before A.D. 58.

Facts peculiar to St. Luke's Gospel.

Facts peculiar to St. Luke are:

1. The angel appearing to Zachary (i. 1-25).
2. The annunciation (i. 26-38).
3. The visitation (i. 39-56).
4. The birth of the Baptist (i. 57-80).
5. Our Lord's birth in a stable (ii. 1-7).
6. Appearance of the angel to the shepherds (ii. 4-20).
7. The circumcision, the presentation, the testimony of Simeon and Anna (ii. 21-38).
8. Our Lord with the doctors in the temple, and his subjection to his Mother and St. Joseph (ii. 40-52).
9. Our Lord's sermon in the synagogue, and its effect (iv. 16-30).
10. The miracle of the draught of fishes (v. 4-11).
11. The widow's son at Naim raised to life (vii. 11-17).
12. The woman with the spirit of infirmity (xiii. 11-17).

13. The man with the dropsy (xiv. 1-6).
14. The ten lepers (xvii. 12-19).
15. The healing of Malchus (xxii. 50, 51).
16. The parable of the two debtors (vii. 41-43).
17. The good Samaritan (x. 30-37).
18. The friend at midnight (xi. 5-8).
19. The rich fool (xii. 16-21).
20. The barren fig-tree (xiii. 6-9).
21. The chief seats (xiv. 7-11).
22. The great supper (xiv. 12-24).
23. The builder of the tower (xiv. 28-30).
24. The king going to war (xiv. 31-33).
25. The unjust steward (xvi. 1-12).
26. The lost piece of money (xv. 8-10).
27. The prodigal son (xv. 11-32).
28. The rich man and Lazarus (xvi. 19-31).
29. Unprofitable servants (xvii. 7-10).
30. The unjust judge (xviii. 1-8).
31. The Pharisee and the publican (xviii. 10-15).
32. Conversion of the woman that had been a sinner (vii. 36-50).
33. Mission of the seventy-two (x. 1-17).
34. Visit to Mary and Martha (x. 38-42).
35. Necessity of repentance (xiii. 1-9).
36. Zacheus (xix. 1-10).
37. The words to St. Peter, "Simon, Simon, Satan hath desired," &c. (xxii. 31-32).
38. Our Lord strengthened by an angel, the sweat of blood (xxii. 43, 44).
39. Our Lord's meeting with the women of Jerusalem (xxiii. 26-31).
40. Our Lord's prayer for those that were crucifying him (xxiii. 33, 34).
41. The penitent thief (xxiii. 39-43).
42. The two disciples going to Emmaus (xxiv. 13-35).

The fourth record is

THE GOSPEL ACCORDING TO ST. JOHN.

St. John the Evangelist was the son of Zebedee and Salome, and the brother of James. With his father and brother he followed the occupation of a fisherman on the Lake of Galilee. It does not appear, however, that the family was poor. Zebedee had not only his own boat and nets, but hired servants (St. Mark i. 20); and we gather from comparing together St. Luke viii. 3; xxiii. 55; St. Mark xvi. 1, that Salome was one of those women that ministered to the Lord of her substance, and brought sweet spices and ointments to anoint him.

The writer.

It seems from his account of things (chap. i. 35-40) that the Evangelist was the other of the two disciples that left the Baptist to follow Jesus, pointed out as the Lamb of God. At a later period he and his brother James were called by our Lord whilst they were in a ship with their father, mending their nets; and immediately they left their father Zebedee in the ship with the hired servants, and went after him (St. Mark i. 19, 20). Again, on the occasion of the miraculous draught of fishes, we read that Peter, James, and John forsook all and followed Jesus (St. Luke v. 10, 11). Our Lord gave John and his brother James the surname "Boanerges"—"sons of thunder;" and the impetuosity of their natural character was shown in their desiring to call down fire from heaven upon the inhospitable Samaritans (St. Luke ix. 54).

St. John was one of the three that our Lord on several occasions chose out from the rest of the twelve. He, with St. Peter and St. James, alone saw the raising of Jairus's daughter, the transfiguration, and the agony in the garden. He was honoured with the inestimable privilege of being "the disciple whom Jesus loved." At the last supper he lay on Jesus's breast, and at St. Peter's request asked our Lord who

should betray him. He followed his Master to the hall of Caiaphas, and he alone, of all the Apostles, stood by the cross of Jesus. Of him were those words spoken, "Woman, behold thy son;" and to him, the words, "Son, behold thy Mother." He witnessed the soldier pierce the side of Jesus, and the blood and water that came thereout. After the resurrection, on hearing the news of the empty tomb, he ran with Peter to the sepulchre, went in after Peter, and saw and believed. He it was that recognised the worker of the miracle on the sea of Tiberias, and said unto Peter, "It is the Lord." Concerning him, Jesus said unto Peter, "If I will that he tarry till I come, what is that to thee?" (St. John xxi. 7-22.)

In the Acts of the Apostles we find St. John associated with St. Peter in the cure of the lame man at the beautiful gate of the temple; boldly confessing Jesus before the Sanhedrim in spite of threats; and again, with St. Peter, sent down to Samaria, to lay hands on the converts of Philip the deacon, that they might receive the Holy Ghost. St. Paul, in his epistle to the Galatians, speaks of John as one of those that seemed to be pillars of the Church in Jerusalem (Gal. ii. 9).

According to ecclesiastical tradition, the latter part of St. John's life was spent at Ephesus, in Asia Minor. St. Polycarp and St. Ignatius were among the disciples he educated there. He was exiled under Domitian to the island of Patmos: Tertullian says that this took place after he had been thrown into a caldron of burning oil, and had come forth unhurt. In Patmos, St. John beheld the visions of the book of the Apocalypse. After the death of Domitian, he returned to Ephesus, and died there in extreme old age, probably A.D. 100 or 101. There is a well-known story respecting him to the effect that when in his latter days he was so weak that he had to be carried to the assemblies of the faithful, his few words of exhortation were ever

the same, "Little children, love one another;" and that on being asked why he so constantly repeated this one injunction, he said, "It is the Lord's command, and whoso fulfils it has done all he need."

Besides the Gospel and the Book of the Apocalypse St. John wrote three Epistles.

St. John stands in marked contrast to the other Evangelists.

Contrast between St. John and the other Evangelists.

1. He introduces into his narrative comments and reflections of his own; the other Evangelists narrate without comment.

2. St. John more than once claims the authority of an eye-witness; the other Evangelists never do so.

3. The incidents of our Lord's ministry in Judea, before the last journey to Jerusalem, are not mentioned by the first three Evangelists; St. John gives them great prominence.

4. We could not gather from the first three Evangelists that our Lord's ministry lasted for more than one year; we know from St. John that it lasted for two, and probably three, years.

5. The doctrine of the first three Evangelists relates to the outside and more elementary truths of the Gospel; St. John reveals the deep things of God, and speaks wisdom to those that are perfect.

Again, certain terms—such as the Word, the Life, the Light, the Darkness, the Truth, the World, as used to express the leading ideas of the fourth Gospel—give it a distinctive character.

St. John's style, too, is very peculiar. He avoids the oblique form of narrative; discourses he gives as conversations; sentence is added to sentence without connecting particles, and the chief word of a sentence is constantly repeated—thus: "In the beginning was the Word, and the Word was with God, and the Word was God" (i. 1); "He was in the world, and the world was made by him, and the world knew him not" (i. 10);

"And he confessed and denied not, but confessed" (i. 20); "If I bear witness of myself, my witness is not true; there is another that beareth witness of me, and I know that the witness that he witnesseth of me is true" (v. 31, 32); "If ye had believed Moses, ye would have believed me; but if ye believe not his writings, how shall ye believe my words?" (v. 46, 47.) The result is a composition of wonderful simplicity and power.

The design of St. John's Gospel.

The design of St. John's Gospel is to draw men to Christ by making them realise who he is: that he is the Word made flesh; the same Word that was in the beginning with God, and that was God; the same Word by whom all things were made; the Light that lighteneth every man that cometh into the world; whose glory was seen—the glory as of the only begotten of the Father, full of grace and truth; that he is therefore the everlasting Life and Light of those that receive him, giving them power to become the sons of God, but the condemnation of those that receive him not, because such men show that they love darkness rather than light (St. John iii. 19). And this design marked out in the preface is evident throughout the whole narrative.

The discourses selected are those in which our Lord revealed his personal dignity, his preëxistence, his oneness with the Father; those in which he declared himself "the Salvation and Light of the world," "the Giver of living water," "the Drink of the thirsty," "the Bread of life," the "Light of life;" those in which he showed his power to console his own, his authority to send the Paraclete.

The miracles, incidents, testimonies introduced were so many manifestations of the glory of the only begotten of the Father. And the death of Christ, we are made to see, was no prejudice to this glory. The good Shepherd, by his own power, lays down his life for the sheep, that he may take it again; and for so doing the Father loves him (x. 17, 18).

On the other hand, the conflicts with the Jews are made to exemplify the wilful blindness of those that reject Christ.

The main facts peculiar to St. John's Gospel are:

Facts peculiar to St. John's Gospel.

1. The doctrinal introduction on the Word made flesh (i. 1-18).

2. The Baptist's testimony to Jesus as the Lamb of God (i. 29-34).

3. Our Lord followed by two of the Baptist's disciples; the account of Peter's being brought to Jesus by Andrew; and Philip's interview with Nathaniel (i. 35-51).

4. The marriage-feast at Cana (ii. 1-11).

5. The visit to Jerusalem at the feast, and the first cleansing of the temple (ii. 13-25).

6. The conversation with Nicodemus (iii. 1-21).

7. The ministry in Judæa (iii. 22-24).

8. The discourse with the woman of Samaria (iv. 1-42).

9. The healing of the nobleman's son (iv. 43-54).

10. Cure of the infirm man at the pool in Jerusalem, and his subsequent discourse (v. 1-47).

11. Discourse on the Bread of life, and its effect (vi. 22-72).

12. Discussion among the Jews concerning Christ (vii. 11-13).

13. Our Lord teaching in the temple at the Feast of Tabernacles; its effect (vii. 14-36).

14. Nicodemus pleads for our Lord (vii. 37-53).

15. The woman taken in adultery (viii. 1-11).

16. The blasphemy of the Jews at our Lord's discourse on his divinity (viii. 12-59).

17. The healing of the man born blind (ix. 1-41).

18. Our Lord's discourse on himself as the Door and the good Shepherd (x. 1-21).

19. Our Lord's discourse in Solomon's porch, and its effect (x. 22-42).

20. The raising of Lazarus (xi. 17-46).

21. The washing of the Apostles' feet (xiii. 2-20).
22. The new commandment of love (xiii. 31-36).
23. Discourse after the last supper (xiv.-xvi.).
24. Our Lord's intercessory prayer (xvii.).
25. The blessed Virgin standing by the cross; the words, "Woman, behold thy son;" "Son, behold thy Mother" (xix. 25-27).
26. The piercing of our Lord's side; "The blood and water" (xix. 31-37).
27. Our Lord's appearance to St. Mary Magdalene (xx. 11-18).
28. Our Lord gives the Apostles power to forgive sins (xx. 21-23).
29. The incredulity and confession of St. Thomas (xx. 24-29).
30. The miraculous draught of fishes (xxi. 1-14).
31. The commission to St. Peter, and the prophecy concerning the Apostle's death (xxi. 15-25).

Emblems of the four Evangelists.

The four living creatures described in the Book of Ezekiel and in the Book of the Apocalypse (Ezek. i. 10; x. 14; Ap. iv. 7) have from very early times been regarded as symbols of the four Evangelists. According to St. Augustine, the "lion" stands for St. Matthew, because St. Matthew sets forth our Lord's office as king; the "man" for St. Mark, because he dwells mainly on our Lord's human nature; the "ox," the sacrificial victim, for St. Luke, because propitiation is the leading idea in St. Luke's Gospel. The first three Evangelists are signified by creatures that walk on the earth, because they describe especially those things that Christ did on earth, and relate precepts on the duties to be performed by us on earth; whereas St. John is symbolised by the "eagle," because he soars above the clouds of human infirmity, and contemplates with steady gaze the light of eternal truth. According to St. Jerome, the "man" is assigned to St. Matthew,

the "lion" to St. Mark, the "ox" to St. Luke, and the "eagle" to St. John, as typifying respectively the human, active, sacrificial, and spiritual sides of the Gospel.

The last of the historical books is

THE ACTS OF THE APOSTLES.

Writer.

It is clear from its preface that this book was intended to carry on the history of the third Gospel, and was written by the same person. The Catholic Church has always regarded St. Luke as its author, and the arguments for this view are admitted by most critics to be quite satisfactory.

Object of the Book of the Acts.

The writer's object was to show that the faith of Christ was witnessed to after the ascension "in Jerusalem, in Judea, in Samaria, and to the uttermost parts of the earth;" and the book naturally falls into three parts. The first part, from chapter i. to vii., is an account of the fulfilment of the promise of the Father by the descent of the Holy Ghost enabling the Apostles to preach the Gospel to all nations, and the first fruits of their preaching in Jerusalem. The second, from chapter viii. to xii., relates the further progress of the Church in Palestine, amongst both Jews and gentiles. The third, the spread of the Gospel in Asia and Europe, especially among the heathen, by the ministry of the Apostle Paul.

St. Peter is the chief agent in the first two parts, as St. Paul is in the last.

The object of the present work is to bring before the reader the contents of the books just described in the form under which they can be most easily and thoroughly comprehended from a historical point of view. To this end, the four Gospels have been combined into one narrative, so as to exhibit, as far as may be, the local and temporal connection of the

events recorded : and this statement implies that the order observed in the Gospels has been disturbed.

For the evangelists certainly did not write upon any preconcerted plan of making a complete history, nor, if we except St. John—and it is doubtful whether we ought to except him—does it appear that any one of them took account in his composition of what the others had written. It is pretty clear that the four Gospels arose independently of one another, each out of its own peculiar circumstances, and were shaped, more or less, each by the special spiritual exigencies its author contemplated. They were memoirs, not histories; and the incidents selected were put together, not necessarily as they happened, but in the way best calculated to promote the doctrinal purpose of the writer. Hence their reduction to the form of a history cannot be effected except at the expense of their characteristic arrangements. Yet, without such reduction, we cannot obtain a clear conception of our Lord's life as a whole ; we cannot mark the relation of the several parts of that life to each other, or discern the circumstances that determined its course, and their bearing on its end. So that while a combination of the Gospels can never pretend to be an adequate representation of the Gospels themselves, it may, when judiciously made, fairly claim to be a method of considering the records that cannot be dispensed with if the full significance of their testimony is to be understood.

The principal parts into which the Gospel narrative has been divided are four.

The first embraces the events before our Lord's public life ; the second, the events of our Lord's public life from his baptism to the day of his triumphal entry into Jerusalem ; the third, the events of Holy Week ; the fourth, the events of the forty days from the resurrection to the ascension.

The period of time covered by Part I. is thirty

years; but the events narrated, with the exception of the journey made by our Lord to Jerusalem in his twelfth year, were certainly included in the first two or three years.

Part II. opens with the preaching of St. John the Baptist, in the autumn of A.D. 26.*

Our Lord began his public life by being baptised in the river Jordan, Jan. A.D. 27. The next three months were spent in preparation for the ministry. The ministry itself lasted for three years, and is reckoned by Passovers. The first Passover is that mentioned in St. John ii. 13, when our Lord cleansed the temple for the first time; the second is indicated in St. John v. 1, when the miracle at the pool of Bethsaida took place; the third is the one named in St. John vi. 4, at which, perhaps, our Lord was not present; the last is the one mentioned by all the Evangelists, at which our Lord suffered.

The first year of the ministry was spent chiefly in Judea. Our Lord was then presenting himself to the rulers of the Jewish nation as the Messias. They could not deny the evidence of his works (St. John iii. 2), but they refused to acknowledge his claims, and it would seem were prepared for vigorous measures against him in case he should have any success amongst the people; for we read that when the Lord knew "how the Pharisees had heard that he had made and baptised more disciples than John (though he himself baptised not, but his disciples), he left Judea, and departed again into Galilee" (St. John iv. 1-3). The time of this return, which was through the

* In the chronology of the gospel history the views of Mr. Greswell have been for the most part adopted; but the reader must bear in mind that the notices of time given by the Evangelists are such that there is not a little uncertainty as to the precise date even of the main events of our Lord's life. One thing, however, is quite certain, that there is an error of at least four years in the vulgar era, for it places our Lord's birth four years after the death of Herod.

midst of Samaria, was probably four months before the ensuing Passover (see St. John iv. 35).

At the beginning of the second year we again find our Lord in Jerusalem, for a feast, which we assume was the Passover. In consequence of a miracle wrought at the pool of Bethsaida on the sabbath-day, Jesus was charged with having broken the law, and the rulers sought to kill him. His defence of himself, wherein he claimed to be the Son of God, only exasperated them the more, and he retired again to Galilee, to begin a ministry, the special work of which was to found a Church to supersede the Jewish polity. Out of the body of his disciples he ordained the twelve Apostles. He took them about with him; he taught them, by direct discourses and parables, the nature of his kingdom, and sent them forth to preach it to the Jews (St. Matt. x. 2-4; St. Mark iii. 13-19; St. Luke vi. 12-14).

From Capharnaum, as a central point, he made circuits in Galilee, preaching and working miracles. At the beginning of the second year he retreated, probably to escape the observation of the Scribes and Pharisees, to the more heathen borders of Tyre and Sidon (St. Mark vii. 24).

The duration of the Galilean ministry was about a year and six months. Towards its close our Lord tested his Apostles' faith, and on St. Peter's confession made him the rock of his Church. His doctrine from this time had more or less explicit reference to his approaching sufferings and death.

After a private visit to Jerusalem for the Feast of Tabernacles, our Lord finally left Galilee in a very solemn manner, sending seventy-two disciples, two and two, before his face, into every city and place whither he himself would come (St. Luke x. 1). The circumstances of this journey, narrated by St. Luke; the discourse on the Feast of Dedication; the retreat beyond the Jordan (St. John x. 22-40); the private visit to Bethany to raise Lazarus (St. John xi. 1-44); the

departure to Ephraim, and the sojourn there (xi. 54); the final public advance from Ephraim along the borders of Samaria and Galilee, through Jericho, to Bethany,—are the subjects of the remainder of Part II., which ends with the account of the supper at Bethany, on the sixth day before the last Passover,—the Saturday before Palm Sunday.

The main difficulty in the arrangement of Part III. arises from an apparent discrepancy between the first three Evangelists and St. John respecting the day of the month on which our Lord was crucified. According to St. Mark and St. Luke, the day when the disciples came to ask where they should prepare the Passover was the day when the Passover must be killed; and St. Matthew, as well as St. Mark and St. Luke, calls the last supper "the Passover," and implies that it was eaten at the ordinary legal time.

Now the day when the paschal lamb *must be killed* was the 14th of Nisan, "between the evenings" (Exod. xii. 6), *i.e.* between the first decline of the sun and its setting; and the time when the paschal *must be eaten* was "that night" (xii. 8), *i.e.* according to the Jewish mode of reckoning, at the beginning of the 15th of Nisan. Thus the first three Evangelists plainly enough seem to assert that our Lord suffered on the 15th of Nisan.

But when we turn to St. John, in xiii. 1-2, we find him speaking as though the last supper took place before the Feast of the Passover; and in xix. 14, the morning after the supper is called "the preparation of the Passover;" and what is stronger still, in xviii. 28 we are told that the Jews would not enter Pilate's judgment-hall, "lest they should be defiled, but that they might eat the Passover." Taking these expressions together, the obvious sense of St. John's account is, that the crucifixion took place not on the 15th, but on the 14th, of Nisan.

A thoroughly satisfactory solution of the difficulty

depends on a more accurate knowledge of the language and customs of the Jews at the period in question than we possess. The current opinion of the Western Church has for many centuries been in favour of the plain meaning of the first three Evangelists; hence this view has been adopted in the present work, and the events of Holy Week have been distributed according to the following scheme:

Day of Jewish month (Nisan).	Day of April.	Day of week, sunset to sunset.	Day of week, midnight to midnight.	Hour.	Events.
10	2	First.	Sunday.		Jesus enters Jerusalem in triumph, visits the temple, and returns to Bethany.
11	3	Second.	Monday.	Morning.	Jesus curses the barren fig-tree, cleanses the temple.
				Evening.	In the evening he returns to Bethany.
12	4	Third.	Tuesday.	Morning.	As Jesus returns to the city, his disciples see the fig-tree dried up; he speaks to them on faith. Jesus enters the temp e; his authority is questioned; he speaks in parables; the Pharisees and Herodians propound a question; the Sadducees' question; the lawyer's question; our Lord's question; the Pharisees are denounced; the widow's mite; certain Greeks desire to see Jesus; the voice from heaven.
				Evening.	Jesus leaves the temple; on the Mount of Olives

Day of Jewish month (Nisan).	Day of April.	Day of week, sunset to sunset.	Day of week, midnight to midnight.	Hour.	Events.
					he discourses on the destruction of Jerusalem and the end of the world. The parables of the ten virgins, the five talents; the description of the last judgment.
13	5	Fourth.	Wednesday.		Judas agrees with the chief priests to betray Jesus.
14	6	Fifth.	Thursday.	P.M. 3-6	Peter and John are sent to prepare the Passover.
15		Sixth.		After 6 P.M.	The paschal supper is eaten.
					The Holy Eucharist is instituted.
				Night.	Jesus comforts his disciples; promises the Paraclete; intercedes for his Church; goes forth to Gethsemane.
					The agony in the garden.
	7		Friday.	Midnight.	The betrayal. Jesus is led away to Annas and Caiaphas; is condemned for blasphemy; is mocked; is brought again before the council; the first sentence is confirmed, and he is taken to Pilate.
				Early in the morning.	Pilate sends him to Herod; Herod sends him back to Pilate; the people prefer Barabbas to Jesus.
				6 A.M.	Pilate gives orders that Jesus should be scourged; he is scourged, crowned with thorns, and mocked by the soldiers.
				to 9 A.M.	Jesus is condemned to be

Day of Jewish month (Nisan).	Day of April.	Day of week, sunset to sunset.	Day of week, midnight to midnight.	Hour.	Events.
					crucified, and is led away to Calvary, bearing his cross. The remorse of Judas. Jesus is nailed to the cross.
				to 12	Darkness begins.
				to 3 P.M.	Darkness ends. Jesus cries with a loud voice, and gives up the ghost.
				to 6 P.M.	The side of Jesus is pierced; his body is taken down from the cross and given to Joseph of Arimathea, is wrapped in a linen cloth with spices, and laid in a new tomb.
16	8	Seventh.	Saturday.	Evening.	Jewish rulers place a watch at the sepulchre.

The arrangement of events in Part IV. is as follows:

Events after sunset of the Saturday before the day of the Resurrection.

1. Mary Magdalene, and Mary the mother of James, and Salome bring spices, that they may come and anoint Jesus.

Events of the first day of the week: the day of the Resurrection.

2. At, or just before, early dawn our Lord rises; the angel descends and rolls away the stone from the door of the sepulchre, and sits upon it.

3. The two Maries and Salome and other women start before daybreak, and find the stone rolled away.

4. Mary Magdalene runs to tell the Apostles.

5. In the mean time the other women enter the sepulchre, see the angels, receive their message, and depart.

6. Peter and John visit the sepulchre, and return.

7. Mary Magdalene, who had followed them, remains; sees first the angels, and then our Lord (*first appearance*).

8. Jesus appears to the women on their way to the disciples (*second appearance*).

9. Jesus appears to Peter (*third appearance*).

10. In the afternoon, Jesus appears to the two disciples going to Emmaus (*fourth appearance*).

11. In the evening, Jesus appears to the assembled Apostles, Thomas being absent (*fifth appearance*).

The octave of the day of Resurrection.

12. Jesus appears to the assembled Apostles, Thomas being present (*sixth appearance*).

Subsequent appearances in Galilee.

13. Jesus appears to seven of the Apostles at the Lake of Tiberias (*seventh appearance*).

14. To the eleven Apostles on a mountain (*eighth appearance:* this appearance ought perhaps to be identified with the next).

15. To five hundred brethren at once (*ninth appearance*).

Subsequent appearances in Jerusalem.

16. To James (*tenth appearance*).

17. To all the Apostles (*eleventh appearance*, immediately before the ascension).

18. The ascension.

The remainder of the narrative is the Acts of the Apostles in the threefold division already referred to.

Thus, Part V. embraces the events in Jerusalem after the ascension, connected with the first ministry of the Apostles.

Part VI. the events connected with the progress of the Gospel in Syria.

Part VII. the events connected with the further spread of the Gospel through the ministry of the Apostle Paul.

Thus, the entire narrative consists of seven parts. Each of these has been subdivided into sections and paragraphs. The sectional headings have been made sufficiently full to form by themselves a complete summary of the history; and the table of them contains references by which each portion of the history may be traced to its chapter and verse in the New Testament.

The geography of the history is marked in the margin; the chronology in front of the sections. Chronological and other tables will be found at the end of the work.

In preparing the work the authors have consulted some of the best biblical commentators and harmonists, and have expressed no opinion except under the sanction of good authority. The narrative itself is given almost exclusively in the words of the sacred writers translated according to the Vulgate.

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THE

NEW TESTAMENT NARRATIVE.

PART I.

EVENTS FROM THE BIRTH OF OUR LORD TO THE BEGINNING OF HIS PUBLIC MINISTRY.

SECT. I. ST. JOHN'S ACCOUNT OF THE DIVINE GENERATION OF OUR LORD.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was made nothing that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to be

made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we saw his glory, the glory as it were of the only-begotten of the Father,) full of grace and truth. And of his fulness we all have received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ. No man hath seen God at any time; the only-begotten Son, who is in the bosom of the Father, he hath declared him.

SECT. II. THE GENEALOGY OF OUR LORD'S HUMAN GENERATION.

The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; and Judas begat Phares and Zara of Thamar; and Phares begat Esron; and Esron begat Aram; and Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; and Salmon begat Booz of Rahab; and Booz begat Obed of Ruth; and Obed begat Jesse; and Jesse begat David the king; and David the king begat Solomon, of her that had been the wife of Urias; and Solomon begat Roboam; and Roboam begat Abias; and Abias begat Asa; and Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; and Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezechias; and Ezechias begat Manasses; and Manasses begat Amon; and Amon begat Josias; and Josias begat Jechonias and his brethren about the time they were carried away to Babylon.

And after they were carried to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; and Zorobabel begat Abiud; and Abiud begat Eliacim; and Eliacim begat Azor; and Azor begat Sadoc; and

Sadoc begat Achim; and Achim begat Eliud; and Eliud begat Eleazar; and Eleazar begat Mathan; and Mathan begat Jacob.

And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.*

SECT. III. AN ANGEL APPEARS TO ZACHARIAS. THE CONCEPTION OF JOHN THE BAPTIST. B.C. 6.†

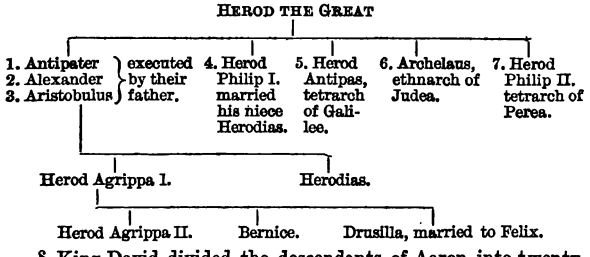
There was in the days of Herod‡ the king of Judea a certain priest named Zachary, of the course of Abia ;§ and his wife was of the daughters of Aaron,

* This genealogy shows the fulfilment of the prophecy that our Lord should be descended from Abraham and David. There is another given in St. Luke's Gospel, which, like this of St. Matthew, brings down the succession, not to the Blessed Virgin, but to St. Joseph, who was publicly recognised as her husband. But it is traced through a different line of King David's posterity.

† The ordinary chronology is out by four years, and therefore the birth of our Lord must be antedated at B.C. 4.

‡ This was the first Herod, surnamed the Great. He was an Idumean or Edomite by descent, and was a proselyte to the Jewish religion. He had been made king of Judea by the Romans, with whom Antipater his father was in alliance. He was a man of great ability, but ambitious, unscrupulous, and cruel.

TABLE OF KING HEROD'S FAMILY.



§ King David divided the descendants of Aaron into twenty-four families, and appointed them to exercise their priestly functions by courses. The course of Abia or Abijah was the eighth. See 1 Paralipomenon xxiv.

and her name was Elizabeth. And they were both just before God, walking in all the commandments and ordinances of the Lord without blame. And they had no son, for that Elizabeth was barren, and they both were well advanced in years.

Jerusalem.

And it came to pass, when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord. And all the multitude of the people were praying without, at the hour of incense. And there appeared to him an Angel of the Lord standing on the right side of the altar of incense.

And when Zachary saw him, he was troubled, and fear fell upon him. But the Angel said to him, Fear not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John: and thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great before the Lord; and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children,* and the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.

And Zachary said to the Angel, Whereby shall I know this? for I am an old man, and my wife is advanced in years. And the Angel answering, said to him, I am Gabriel, who stand before God; and am sent to speak to thee, and to bring thee these good tidings. And, behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not

* Malachi iv. 6.

believed my words, which shall be fulfilled in their time.

And the people were waiting for Zachary; and they wondered that he tarried so long in the temple. And when he came out, he could not speak to them: and they understood that he had seen a vision in the temple. And he made signs to them, and remained dumb. And it came to pass, that after the days of his office were accomplished, he departed to his own house.

And after those days, Elizabeth his wife conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he hath looked to take away my reproach among men.

SECT. IV. THE ANNUNCIATION OF THE ANGEL GABRIEL TO THE BLESSED VIRGIN. B.C. 5.

And in the sixth month, the Angel Gabriel* was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the Angel came in, and said to her, Hail, full of grace, the Lord is with thee: blessed art thou among women.

Nazareth.

And when she heard it she was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her, Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the

* The same angel who had been sent to Daniel (chap. ix. 21) to predict the time of the Messiah's coming.

house of Jacob for ever. And of his kingdom there shall be no end.

And Mary said to the Angel, How shall this be done, forasmuch as I know not man? And the Angel answered and said to her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: therefore also the Holy One which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren: for nothing shall be impossible with God. And Mary said, Behold the handmaid of the Lord; be it done to me according to thy word. And the Angel departed from her.

SECT. V. THE BLESSED VIRGIN GOES TO VISIT ST. ELIZABETH. SHE UTTERS THE MAGNIFICAT.

And Mary arose in those days and went into the hill country with haste into a city of Juda.

Judea.

And she entered into the house of Zachary, and saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost.

And she cried out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, for those things shall be accomplished that were spoken to thee by the Lord.

And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me

blessed. For he that is mighty hath done great things to me; and holy is his name. And his mercy is from generation unto generation, to them that fear him. He hath showed might in his arm; he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath helped Israel his servant, being mindful of his mercy, as he spake to our fathers, to Abraham and his seed for ever.

And Mary abode with her about three months, and returned to her own home.

SECT. VI. JOHN THE BAPTIST IS BORN. THE HYMN OF ZACHARY. B.C. 5.

Now Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kinsfolk heard that the Lord had showed his great mercy towards her, and they rejoiced with her. **Judea.**

And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name, Zachary. And his mother answered and said, Not so, but he shall be called John. And they said to her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And demanding a writing-table, he wrote, saying, John is his name. And they all wondered. And immediately his mouth was opened and his tongue loosed, and he spake, blessing God. And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying, What an one, think ye, shall this child be? For the hand of the Lord was with him.

And Zachary his father was filled with the Holy Ghost, and he prophesied saying, Blessed be the Lord God of Israel; for he hath visited and wrought the redemption of his people; and hath raised up an horn of salvation to us, in the house of David his servant. As he spake by the mouth of his holy prophets, who are from the beginning. Salvation from our enemies, and from the hand of all that hate us. To perform mercy to our fathers; and to remember his holy covenant. The oath which he swore to Abraham our father, that he would grant to us, that being delivered from the hand of our enemies, we might serve him without fear, in holiness and uprightness before him, all our days. And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation to his people, unto the remission of their sins. Through the bowels of the mercy of our God, in which the Orient* from on high hath visited us; to enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace.

And the child grew, and was strengthened in spirit; and was in the deserts until the day of his manifestation to Israel.

SECT. VII. JOSEPH IS ADMONISHED BY AN ANGEL CONCERNING THE VIRGINITY OF MARY.

Now the birth of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold, the Angel

* The Orient, or rising sun, in allusion to the prophecy of Malachias (chap. iv. 2), "the Son of Justice shall arise."

of the Lord appeared to him in his sleep, saying, Joseph, son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name JESUS; for he shall save his people from their sins.

Now all this was done that it might be fulfilled which the Lord spake by the prophet, saying, *Behold a virgin shall be with child and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us* (Isaias vii. 14).

And Joseph rising up from sleep did as the Angel of the Lord had commanded him, and took unto him his wife. And he knew her not till she brought forth her first-born son; and he called his name JESUS.

SECT. VIII. CHRIST IS BORN AT BETHLEHEM, AND CIRCUMCISED. B.C. 4.

And it came to pass, that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus,* the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem (because he was of the house and family of David), to be enrolled with Mary his espoused wife, who was with child.

Bethlehem.

And it came to pass that, when they were there, her days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes,

* This Cyrinus, whose name in its Roman form is Publius Sulpicius Quirinus, was, as some think, governor of Syria twice—the first time B.C. 4 to A.D. 1, the time here referred to; the second time, ten years later.

and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an Angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the Angel said to them, Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people; for this day is born to you in the city of David a Saviour, who is Christ the Lord. And this shall be a sign unto you: ye shall find the infant wrapped in swaddling-clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly company praising God, and saying, Glory to God in the highest; and on earth peace to men of good will.

And it came to pass, after the angels had departed from them into heaven, the shepherds said one to another, Let us go over to Bethlehem, and let us see this thing that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And when they saw it, they understood the word that had been spoken to them concerning this child. And all that heard it wondered, and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen, as it was told unto them.

And after eight days were accomplished, that the child should be circumcised, his name was called Jesus, which was called by the Angel, before he was conceived in the womb.

SECT. IX. AFTER FORTY DAYS, JESUS IS PRESENTED IN THE TEMPLE. THE CANTICLE OF SIMEON.

And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord. As it is written in the law of the Lord, *Every male opening the womb shall be called holy to the Lord* (Exod. xiii. 2; Num. viii. 16). And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle-doves, or two young pigeons (Lev. xii. 8).

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the anointed of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said, Lord, now thou dost dismiss thy servant in peace, according to thy word; for my eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to enlighten the gentiles, and the glory of thy people Israel.*

Jerusalem.

And his father and mother were wondering at those things which were spoken concerning him. And Simeon blessed them, and said to Mary his mother, Behold this child is set for the fall† and for the resurrection of many in Israel, and for a sign which shall be contradicted: and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

* Isaias xlix. 6.

† Christ came for the salvation of all men; but Simeon here foretells that many should fall through their rejection of him, and many should rise through receiving him.

And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving God night and day. Now she at the same hour coming in, confessed to the Lord; and spake of him to all that looked for the redemption of Israel.

SECT. X. THE VISIT OF THE WISE MEN FROM THE EAST. B.C. 4.

When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him.

Jerusalem.

And king Herod, hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests* and the scribes of the people, he inquired of them where Christ should be born. But they said to him, In Bethlehem of Juda; for so it is written by the prophet, *And thou Bethlehem, the land of Juda, art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel* (Micheas v. 2).

Then Herod, privately calling the wise men, learned accurately of them the time of the star which had appeared to them; and sending them into Bethlehem, said, Go, and diligently inquire after the child; and when ye have found him, bring me word again, that I also may come and adore him. And they, having heard the king, went their way; and behold, the star which they had seen in the East, went before them, until

* The chief priests were those who had formerly filled the office of high priest, and perhaps others who were men of eminence. The Scribes were the public teachers and interpreters of the law; they were mostly Pharisees.

it came and stood over where the child was. And when they saw the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their own country.

SECT. XI. THE FLIGHT INTO EGYPT. THE MASSACRE OF THE INNOCENTS. B.C. 4.

And after they had departed, behold an Angel of the Lord appeared in sleep to Joseph, saying, Arise, and take the child and his mother, and flee into Egypt; and be there until I shall tell thee: for it will come to pass that Herod will seek the child to destroy him. And he arose, and took the child and his mother by night, and departed into Egypt. And he was there until the death of Herod; that it might be fulfilled which the Lord spake by the prophet, saying, *Out of Egypt have I called my son* (Osee xi. 1).

Then Herod, perceiving that he was deluded by the wise men, was exceeding angry, and sent and killed all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time that he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying, *A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not* (Jeremias xxxi. 15).

But when Herod was dead,* behold an Angel of

* Herod the Great died B.C. 3, in the thirty-seventh year of his age. At his death his dominions were divided by Augustus between his sons—Archelaus, who ruled over Judea, Samaria, and

the Lord appeared in sleep to Joseph in Egypt, saying, Rise, and take the child and his mother, and go into the land of Israel; for they are dead who sought the life of the child. And he arose, and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither; and being warned in sleep, he retired into the parts of Galilee. And he came and dwelt in their own city Nazareth; that it might be fulfilled which was said by the prophets, that he shall be called a Nazarene.

SECT. XII. THE REST OF THE HISTORY OF JESUS TILL HIS THIRTIETH YEAR. A.D. 8.

And the child grew, and waxed strong, and was full of wisdom, and the grace of God was in him.

And his parents went every year to Jerusalem at the solemn day of the pasch.* And when he was twelve years old, they went up into Jerusalem according to the custom of the feast; and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolk and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers.

Idumea; and Herod Antipas, who governed Galilee. (See table of Herod's pedigree, p. 3.)

* The Pasch, or Passover, was the first of the three principal festivals of the Jews, at which they were bound to present themselves before the Lord. The others were the feast of Pentecost and the feast of Tabernacles. The Pasch was in commemoration of the deliverance of the children of Israel from the bondage of Egypt. (See Exodus xii.)

And when they saw him, they wondered. And his mother said to him, Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing. And he said to them, How is it that ye sought me? did ye not know that I must be about my Father's business? And they understood not the word that he spake unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart.

And Jesus advanced in wisdom and age, and grace with God and men.

PART II.

OUR LORD'S PUBLIC LIFE. PREPARATION FOR THE MINISTRY.

A.D. 26.

SECT. XIII. JOHN'S MISSION AND PREACHING. CHRIST IS BAPTISED BY HIM. A.D. 27.

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina; under the high-priests Annas and Caiphas; the word of the Lord came unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, baptising and preaching the baptism of penance for the remission of sins; and saying, Do penance; for the kingdom of heaven is at hand. This is he that was spoken of by the prophet Isaias, saying, *A voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain: and all flesh shall see the salvation of God* (Isaias xl. 3).

River Jordan.

And the same John had his garment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. And there went out to him all the country of Judea and all they of Jerusalem, and were baptised by him in the river of Jordan, confessing their sins.

And seeing many of the Pharisees* and Sadducees coming to his baptism, he said to them, Ye brood of vipers, who hath showed you to flee from the wrath to come? Bring forth therefore fruit worthy of penance. And think not to say within yourselves, We have Abraham for our father; for I tell you, that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that doth not yield good fruit shall be cut down, and cast into the fire.

And the people asked him, saying, What then shall we do? And he answered and said to them, He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner. And the Publicans† also came to be baptised, and said to him, Master, what shall we do? But he said to them, Exact nothing more than that which is appointed you. And the soldiers also asked him, saying, And what shall we do? And he said to them, Do violence to no man, neither calumniate any man; and be content with your pay.

And as the people were thinking, and all were musing in their hearts of John, whether he were the Christ, John answered, saying unto all, I indeed baptise you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose: he shall baptise you with the Holy Ghost and with fire. Whose fan is in his hand, and

* The Pharisees were a sect of the Jews distinguished for upholding the strict observance of the law even to the minutest points. Yet they kept the letter more than the spirit of the law, and our Lord rebukes them for their pride and hypocrisy. The Sadducees denied the Mosaic oral law or traditions of the scribes, the resurrection of the dead, and the existence of angels. They were less strict than the Pharisees. They were many of them men of wealth and importance.

† The Publicans were the agents of those who farmed out the taxes imposed by the Roman government. They were much disliked on account of being the instruments of a hated tyranny, and for their own dishonesty and exaction.

he will purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire.

And it came to pass in those days, Jesus came from Nazareth of Galilee to the Jordan unto John to be baptised by him. And John stayed him, saying, I have need to be baptised by thee, and dost thou come to me? And Jesus answered and said to him, Suffer it now; for so it becometh us to fulfil all justice. Then he suffered him.

And Jesus, being baptised, forthwith came out of the water; and lo, the heavens were opened to him; and he saw the Spirit of God descending in a bodily form as if it were a dove, and coming upon him. And behold, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

And Jesus was at this time about the age of thirty years, being looked upon as the son of Joseph.

SECT. XIV. CHRIST IS LED BY THE SPIRIT INTO THE DESERT. HIS FAST AND TEMPTATION. A.D. 27.

Then Jesus, being full of the Holy Ghost, returned from the Jordan, and was led by the Spirit into the desert. And he was in the desert forty days and forty nights, and was tempted by Satan; and he was with the beasts; and he ate nothing in those days; and when they were ended he was hungry.

Desert of Judea.

And the tempter coming, said to him, If thou be the Son of God, command that these stones be made bread. And Jesus answered him and said, It is written, *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God* (Deut. viii. 3).

Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and

said to him, If thou be the Son of God, cast thyself down; for it is written, *That he hath given his angels charge over thee, to keep thee, and in their hand shall they bear thee up, lest perhaps thou dash thy foot against a stone* (Ps. xc. 11). Jesus said to him, It is written again, *Thou shalt not tempt the Lord thy God* (Deut. vi. 16).

Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, in a moment of time. And he said to him, To thee will I give all this power, and the glory of them; for to me they are delivered, and to whom I will I give them: if thou, therefore, wilt adore me, all shall be thine. And Jesus answered and said to him, It is written, *Thou shalt adore the Lord thy God, and him only shalt thou serve* (Deut. vi. 13). And when all the temptation was ended the devil departed from him for a time, and behold, angels came and ministered to him.

SECT. XV. THE SANHEDRIM SEND TO QUESTION JOHN THE BAPTIST. HIS ANSWER AND TESTIMONY CONCERNING THE CHRIST.

This is the testimony of John, when the Jews sent from Jerusalem priests and levites to him, to ask him, Who art thou? And he confessed, and did not deny; and he confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the prophet?* And he answered, No. They said therefore unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, *I am the voice of one crying in the wilderness, Make straight the way of the Lord* (Isaias xl. 3), as said the prophet Isaias.

Bethabara.

* The prophet foretold by Moses (Deut. xviii. 15).

And they that were sent were of the Pharisees. And they asked him, and said to him, Why then dost thou baptise, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying, I baptise with water; but there hath stood one in the midst of you whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. These things were done in Bethabara, beyond the Jordan, where John was baptising.

The next day John saw Jesus coming to him, and he said, Behold the Lamb of God; behold him that taketh away the sin of the world. This is he of whom I said, After me there cometh a man that is preferred before me; because he was before me. And I knew him not; but that he might be made manifest in Israel, therefore am I come baptising with water. And John gave testimony, saying, I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he that sent me to baptise with water, said to me, He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptiseth with the Holy Ghost.* And I saw, and gave testimony, that this is the Son of God.

The next day again John stood, and two of his disciples. And when he beheld Jesus walking, he said, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. And when Jesus turned, and saw them following him, he said to them, What seek ye? And they said to him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? He said to them, Come and

* It is observable that St. John the Baptist himself contrasts his own baptism with that of our Lord. While he could only baptise with water, as a sign of intended purity, our Lord baptised with the Holy Ghost, who actually confers the purity signified by baptism. (See Acts xix. 4.)

see. They came, and saw where he abode, and they stayed with him that day. Now it was about the tenth hour.

And Andrew, the brother of Simon Peter, was one of the two that had heard of John, and followed him. He findeth first his brother Simon, and saith to him, We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And Jesus looking upon him, said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is interpreted Peter.

On the following day Jesus would go forth into Galilee, and he findeth Philip. And Jesus saith to him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith to him, We have found him of whom Moses in the law, and the prophets, did write, Jesus the son of Joseph of Nazareth. And Nathanael saith to him, Can anything of good come from Nazareth?* Philip saith to him, Come and see. Jesus saw Nathanael coming to him, and he said of him, Behold an Israelite indeed, in whom there is no guile. Nathanael said to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered him, and said, Rabbi, thou art the Son of God; thou art the King of Israel. Jesus answered and said to him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. Amen, amen I say to you, ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man.

* John vii. 52.

SECT. XVI. THE FIRST MIRACLE OF JESUS AT THE MARRIAGE-FEAST. HE GOES TO CAPHARNAUM. A.D. 27.

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus and his disciples were invited to the marriage. And the wine failing, the mother of Jesus saith to him, They have no wine. And Jesus saith to her, Woman, what is it to me and to thee? my hour is not yet come. His mother saith to the servants, Whatsoever he shall say to you, do ye.

Cana.

Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them, Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them, Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the servants knew who had drawn the water, the chief steward calleth the bridegroom, and saith to him, Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him.

After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples; and they remained there not many days.

Capharnaum.

THE MINISTRY. FIRST YEAR.

FROM A.D. 27 TO A.D. 28.

SECT. XVII. JESUS GOES UP TO JERUSALEM FOR THE PASCH, AND CASTS THE BUYERS AND SELLERS OUT OF THE TEMPLE. FIRST PASSOVER. A.D. 27.

And the pasch of the Jews was at hand, and Jesus went up to Jerusalem.

And he found in the Temple them that sold oxen and sheep and doves, and the changers of money at their tables. And when he had made as it were a scourge of little cords, he drove them all out of the Temple, and the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said, Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered that it was written, *The zeal of thy house hath eaten me up* (Ps. lxviii. 10). Jerusalem.

The Jews therefore answered and said to him, What sign dost thou show unto us, seeing thou dost these things? Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.* The Jews then said, Six-and-forty years was this Temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was risen again from the dead, his disciples remembered that he had said this, and they believed the Scripture, and the word that Jesus had said.

SECT. XVIII. NICODEMUS COMES TO JESUS BY NIGHT. OUR LORD'S DISCOURSE WITH HIM.

Now when he was at Jerusalem at the pasch, upon the festival-day, many believed in his name, seeing the miracles that he did. But Jesus Jerusalem.

* This was afterwards made a cause of accusation against our Lord. (See Section 118.)

did not trust himself unto them, for that he knew all men, and because he needed not that any should give testimony of man: for he knew what was in man.

And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to him, Rabbi, we know that thou art come a teacher from God; for no man can do these miracles which thou dost, unless God be with him.

Jesus answered and said to him, Amen, amen I say to thee, unless a man be born again, he cannot see the kingdom of God. Nicodemus said to him, How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born again?

Jesus answered, Amen, amen I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Wonder not that I said to thee, ye must be born again. The wind bloweth where it will, and thou hearest the voice of it, but thou knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Art thou a master in Israel, and knowest not these things? Amen, amen I say to thee, that we speak what we know, and we testify that we have seen, and ye receive not our testimony. If I have spoken to you earthly things, and ye believe not, how will ye believe, if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of Man who is in heaven. And as Moses lifted up the serpent in the desert,* so must the Son of Man be lifted up; that

* Num. xxi. 9.

whosoever believeth in him may not perish, but have life everlasting. For God so loved the world as to give his only-begotten Son, that whosoever believeth in him may not perish, but may have life everlasting. For God sent not his Son into the world to judge the world, but that the world might be saved by him. He that believeth in him is not judged, but he that doth not believe is already judged; because he believeth not in the name of the only-begotten Son of God. And this is the judgment: that the light is come, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, and cometh not to the light, that his works may not be reproved. But he that doeth truth cometh to the light, that his works may be made manifest that they are done in God.

SECT. XIX. AFTER THE PASCH JESUS BEGINS TO BAPTISE. JOHN THE BAPTIST'S TESTIMONY OF HIM.

After these things Jesus and his disciples came into the land of Judea;* and there he abode with them, and baptised. And John also was baptising in Ennon near Salim, because there was much water there; and they came, and were baptised. For John was not yet cast into prison.

And there arose a question between some of John's disciples and the Jews concerning purification; and they came to John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptiseth, and all men come to him.

John answered and said, A man cannot receive anything, unless it be given him from heaven. Ye

* This means the country as distinguished from Jerusalem—the chief city where he had been staying.

yourselves do bear me witness that I said, I am not Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy, therefore, is fulfilled. He must increase, but I must decrease. He that cometh from above is above all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath attested by his seal that God is true; for he whom God hath sent speaketh the words of God; for God doth not give the Spirit by measure. The Father loveth the Son, and he hath given all things into his hand. He that believeth in the Son hath life everlasting; but he that believeth not the Son shall not see life, but the wrath of God abideth on him.

SECT. XX. JESUS RETURNS TO GALILEE. HIS DISCOURSE WITH THE WOMAN OF SAMARIA. A.D. 27.

When Jesus therefore understood that the Pharisees had heard that Jesus made more disciples and baptised more than John (though Jesus himself did not baptise, but his disciples), he left Judea, and went again into Galilee. And he must of necessity pass through Samaria. He cometh therefore to a city of Samaria, which is called Sichar,* near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well. It was about the sixth hour.

Samaria.

There cometh a woman of Samaria to draw water. Jesus saith to her, Give me to drink. For his dis-

* See Gen. xxxiii. 19; xlviii. 22.

ciples were gone into the city to buy meats. Then the Samaritan woman saith to him, How dost thou, being a Jew, ask of me to drink, who am a Samaritan? For the Jews do not communicate with the Samaritans.

Jesus answered and said to her, If thou didst know the gift of God, and who he is that saith to thee, Give me to drink; thou wouldst perhaps have asked of him, and he would have given thee living water.

The woman saith to him, Sir, thou hast nothing wherewith to draw, and the well is deep; from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?

Jesus answered and said to her, Whosoever drinketh of this water shall thirst again; but he that shall drink of the water that I will give him shall not thirst for ever: but the water that I will give him shall become in him a fountain of water, springing up into life everlasting.

The woman saith to him, Sir, give me this water, that I may not thirst, nor come hither to draw.

Jesus saith to her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus saith to her, Thou hast said well, I have no husband; for thou hast had five husbands, and he whom thou now hast is not thy husband. This thou hast said truly.

The woman saith to him, Sir, I perceive that thou art a prophet. Our fathers adored on this mountain,* and ye say that at Jerusalem is the place where men must adore.

Jesus saith to her, Woman, believe me that the hour cometh when neither on this mountain nor in Jerusalem shall ye adore the Father. Ye adore

* Garizim, where the Samaritans had set up their temple.

that which ye know not: we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth; for the Father also seeketh such to adore him. God is a spirit, and they that adore him must adore him in spirit and in truth.

The woman saith to him, I know that the Messias cometh (who is called Christ); when therefore he is come, he will tell us all things. Jesus saith to her, I, that speak with thee, am he.

And immediately his disciples came, and they wondered that he talked with the woman. Yet no man said, What seekest thou, or why talkest thou with her? The woman therefore left her waterpot, and went her way into the city, and saith to the men there, Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ? They went therefore out of the city, and came unto him.

In the mean time the disciples prayed him, saying, Rabbi, eat. But he said to them, I have meat to eat, which ye know not. The disciples therefore said one to another, Hath any man brought him to eat? Jesus saith to them, My meat is to do the will of him that sent me, that I may finish his work. Do not ye say, There are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting; that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true, That it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which ye did not labour: others have laboured, and ye have entered into their labours.

Now many of the Samaritans out of that city

believed in him, for the word of the woman that testified, He told me all things whatsoever I have done. So when the Samaritans were come to him, they desired that he would tarry there; and he abode there two days. And many more believed in him because of his own word. And they said to the woman, We now believe, not for thy saying; for we ourselves have heard him, and know that this is indeed the Saviour of the world.

SECT. XXI. ON HIS RETURN TO CANA IN GALILEE JESUS HEALS THE RULER'S SON.

And when Jesus had heard that John was delivered up, after two days he departed thence, and returned in the power of the Spirit into Galilee. For Jesus himself gave testimony that a prophet hath no honour in his own country. And when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival-days; for they also went to the festival-day.

He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler whose son was sick at Capharnaum. **Cana.** He, having heard that Jesus was come from Judea into Galilee, went to him and prayed him to come down and heal his son, for he was at the point of death. Then Jesus said to him, Unless ye see signs and wonders ye believe not. The ruler saith to him, Sir, come down, before my son die. Jesus saith to him, Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him; and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him, Yesterday, at the seventh hour, the fever left him.

The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth. And himself believed, and his whole house.

This is again the second miracle that Jesus did,* when he was come out of Judea into Galilee.

SECT. XXII. THE FAME OF THIS MIRACLE HAVING SPREAD, JESUS GOES TO NAZARETH, AND THERE PREACHES IN THE SYNAGOGUE. A.D. 27.

And the fame of him went out through the whole country. And he taught in their synagogues,† and was magnified by all. And he came to Nazareth, where he was brought up; and he went into the synagogue, according to his custom, on the sabbath-day; and he rose up to read. And the book of Isaias the prophet was delivered unto him; and having unfolded the book, he found the place where it was written, *The spirit of the Lord is upon me; wherefore he hath anointed me; he hath sent me to preach the gospel to the poor; to heal the contrite of heart; to preach deliverance to the captives, and sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord, and the day of reward* (Isa. lxi. 1). And when he had folded the book, he restored it to the minister and sat down; and the eyes of all in the synagogue were fixed on him.

Nazareth.

And he began to say to them, This day this scripture is fulfilled in your ears. And all gave testimony to him; and they wondered at the words of

* That is, the second he wrought in Galilee, for he had done many in Jerusalem.

† The synagogues were the recognised places of religious instruction amongst the Jews. Almost every town and village had one, with its own ministers and arrangements. They were not places of sacrifice, but for hearing the law read, and perhaps for prayer and devotion.

grace that proceeded from his mouth; and they said, Is not this the son of Joseph?

And he said to them, Doubtless ye will say to me this proverb, Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country. And he said, Amen I say to you, that no prophet is accepted in his own country. In truth I say to you, There were many widows in the days of Elias in Israel,* when heaven was shut up three years and six months, when there was a great famine throughout all the earth, and to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet,† and none of them was cleansed but Naaman the Syrian.

And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city; and they brought him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.

SECT. XXIII. JESUS GOES DOWN TO CAPHARNAUM AND DWELLS THERE. THE MIRACULOUS DRAUGHT OF FISHES. JESUS CALLS PETER, ANDREW, JAMES, AND JOHN.

And leaving the city Nazareth, he came and dwelt in Capharnaum on the sea-coast, in the borders of Zabulon and of Nephthalim; that it might be fulfilled which was said by Isaias the prophet, *Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan, Galilee of the Gentiles: the people that sat in darkness hath seen great light; and to them that sat in the region of the shadow of death light is sprung up* (Isaias ix. 1, and xlii. 7). From

Capharnaum.

* 3 Kings xvii. † 4 Kings v.

that time Jesus began to preach the gospel of the kingdom of God; and to say, The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel.

And it came to pass that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake; but the fishermen were gone out of them and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And he sat, and taught the multitudes out of the ship.

Now when he had ceased to speak, he said to Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said to him, Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. And when Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of fishes which they had taken. And so were also James and John, the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon, Fear not; from henceforth thou shalt catch men. And having brought their nets to land, they left all things and followed him.

SECT. XXIV. JESUS TEACHES IN THE SYNAGOGUE OF CAPHARNAUM ON THE SABBATH, AND CASTS OUT A DEVIL.

And they entered into Capharnaum, and forthwith upon the sabbath-days he went into the synagogue, and taught them; and they were astonished at his doctrine; for he taught them as one having power, and not as the scribes. **Capharnaum.**

And there was in their synagogue a man with an unclean spirit; and he cried out with a loud voice, saying, What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art,—the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and go out of the man. And the unclean spirit tearing him, and crying out with a loud voice, and casting him down in the midst of them, went out of him, and hurt him not at all.

And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what is this new doctrine? for with power and authority he commandeth even the unclean spirits, and they obey him. And the fame of him was spread forthwith into all the country of Galilee.

SECT. XXV. ON THE SAME DAY HE HEALS PETER'S WIFE'S MOTHER AND MANY OTHERS.

And immediately going out of the synagogue, they came with James and John into the house of Simon and Andrew. And Simon's wife's mother lay in a fit of fever; and forthwith they tell him of her. And he came to her, and rebuked the fever and lifted her up, taking her by the hand; and immediately the fever left her, and she rose and ministered unto them. **Capharnaum.**

And when the sun was down, they brought to him those that were sick with divers diseases; and he,

laying his hands on every one of them, healed them. And the whole city was gathered together at the door. And devils went out from many, crying out and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

That it might be fulfilled which was spoken by the prophet Isaias, saying, *He took our infirmities, and bore our diseases* (Isaias liii. 4).

SECT. XXVI. EARLY THE NEXT MORNING, JESUS RETIRES TO A DESERT PLACE, AND THEN BEGINS TO PREACH THROUGHOUT THE CITIES OF GALILEE. A.D. 27.

And rising very early, he went out into a desert place, and there he prayed. And Simon and they that were with him followed after him. And when they had found him, they said to him, All seek for thee. And he said to them, Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come. The multitudes also sought him, and came unto him; and they stayed him that he should not depart from them. And he said to them, To other cities also I must preach the kingdom of God; for therefore am I sent.

Galilee.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and every infirmity among the people. And his fame went throughout all Syria; and they brought to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them. And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan.

SECT. XXVII. JESUS HEALS A LEPER. THE FAME OF HIM SPREADS ABROAD. A.D. 28.

And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, knelt before him, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus having compassion on him, stretched forth his hand, and touched him, saying, I will; be thou cleansed. And immediately the leprosy departed from him, and he was made clean. And he charged him that he should tell no man; but, Go, show thyself to the priest, and offer for thy cleansing the gift that Moses* commanded for a testimony to them.

And he went out, and began to publish and to blaze abroad the matter. And great multitudes came together to hear, and to be healed of their infirmities, so that Jesus could not any longer go openly into the city. And he retired into the desert and prayed.

SECT. XXVIII. RETURNING TO CAPHARNAUM, HE HEALS THE PARALYTIC, AND CALLS MATTHEW.

And again he entered into Capharnaum after some days. And it was heard that he was in the house, and many came together, so that there was no room; no, not even at the door; and he spake the word to them. **Capharnaum.**

And it came to pass on a certain day, as he sat teaching, that there were also sitting by Pharisees and doctors of the law, that were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was there to heal them. And behold they brought a man sick of the palsy lying on a bed, borne by four; and they sought means to bring him in, and to lay him before Jesus. And when they

* See Leviticus xiv. 4.

could not find by what way they might bring him in, because of the multitude, they went up on the roof, and uncovering it, they let him down through the tiles, with his bed, into the midst before Jesus.

And he, seeing their faith, said to the man sick of the palsy, Be of good heart, son; thy sins are forgiven thee.

And there were some of the scribes sitting there, and they thought in their hearts, Why doth this man speak thus? he blasphemeth. Who can forgive sins but God only? And Jesus, immediately knowing in his spirit that they so thought within themselves, saith to them, Why think ye evil things in your hearts? Which is easier, to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, take up thy bed and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (he saith to the sick of the palsy), I say to thee, Arise, take up thy bed, and go to thy house. And immediately he arose, and taking up his bed, went his way in the sight of all; so that all wondered, and glorified God, who had given such power to men. And they were filled with fear, saying, We have seen wonderful things to-day.

And Jesus went forth again to the sea-side; and all the multitude came to him, and he taught them. And as he was passing by, he saw a publican, named Levi, the son of Alpheus, who is called Matthew, sitting at the receipt of custom; and he saith to him, Follow me; and leaving all, he rose up and followed him.

SECT. XXIX. JESUS IS ENTERTAINED IN MATTHEW'S HOUSE. HIS ANSWERS TO THE PHARISEES.

And Levi made him a great feast in his house. And it came to pass, that as he sat at meat, many publicans and sinners sat down together with Jesus and his disciples. For they were many, and they followed him. **Capharnaum.**

And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples, Why doth your master eat and drink with publicans and sinners? And when Jesus heard this, he said to them, They that are well have no need of a physician, but they that are sick; for I came not to call the just, but sinners, to penance.

And the disciples of John and the Pharisees used to fast; and they came and said to him, Why do the disciples of John and of the Pharisees fast and make prayers, but thy disciples do not fast? And Jesus said to them, Can the children of the bridechamber fast as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days.

And he spake also a parable to them: No man seweth a piece of raw cloth to an old garment; otherwise the new piecing taketh away from the old, and there is made a greater rent.

And no man putteth new wine into old bottles; otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost. But new wine must be put into new bottles; and both are preserved. And no man drinking old wine directly wisheth for new; for he saith, The old is better.

THE MINISTRY. SECOND YEAR.

FROM A.D. 28 TO A.D. 29.

SECT. XXX. JESUS GOES THE SECOND TIME UP TO JERUSALEM FOR THE PASSOVER. HE HEALS THE CRIPPLE AT THE POOL OF BETHSAIDA. A.D. 28. SECOND PASSOVER.

After these things was a festival day of the Jews, and Jesus went up to Jerusalem.

Now there is at Jerusalem a pool called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered, waiting for the moving of the water. And an angel of the Lord descended at certain times into the pool; and the water was moved. And he that went down first into the pool after the movement of the water was made whole of whatsoever infirmity he lay under.

Jerusalem.

And there was a certain man lying there that had been eight-and-thirty years under his infirmity; and when Jesus saw him and knew that he had been now a long time ill, he saith to him, Wilt thou be made whole? The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; for whilst I am coming, another goeth down before me. Jesus saith to him, Arise, take up thy bed, and walk. And immediately the man was made whole; and he took up his bed and walked.

And it was the sabbath that day. The Jews therefore said to him that was healed, It is the sabbath; it is not lawful for thee to take up thy bed. He answered them, He that made me whole, he said to me, Take up thy bed, and walk.

They asked him therefore, Who is that man who said to thee, Take up thy bed and walk? But he that was healed knew not who it was; for Jesus had gone aside from the multitude who were in that place.

Afterwards, Jesus findeth him in the temple, and saith to him, Behold thou art made whole; sin no

more, lest some worse thing happen to thee. The man went his way, and told the Jews that it was Jesus who had made him whole. Therefore did the Jews persecute Jesus, because he did these things on the sabbath. But Jesus answered them, My Father worketh until now; and I work. Hereupon therefore the Jews sought the more to kill him, because he did not only break the sabbath, but also said God was his Father, making himself equal to God.

Then Jesus answered and said to them, Amen, amen I say unto you, the Son cannot do anything of himself, but what he seeth the Father doing; for what things soever he doth, these the Son also doth in like manner. For the Father loveth the Son, and showeth him all things which himself doth; and greater works than these will he show him, that ye may wonder. For as the Father raiseth up the dead, and giveth life, so the Son also giveth life to whom he will. For neither doth the Father judge any man, but hath given all judgment to the Son; that all men may honour the Son as they honour the Father. He that honoureth not the Son honoureth not the Father, who hath sent him. Amen, amen I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life.

Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself. And he hath given him power to execute judgment, because he is the Son of Man. Wonder not at this; for the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good shall come forth unto the resurrection of life; but they that have done evil unto the resurrection of condemnation.

Of myself I can do nothing. As I hear, so I judge: and my judgment is just, because I seek not my own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye sent to John, and he gave testimony to the truth. But I receive not testimony from man; but I say these things, that ye may be saved. He was a burning and a shining light; and ye were willing for a time to rejoice in his light. But I have a greater testimony than that of John; for the works which the Father hath given me to perform, the works themselves which I do give testimony of me that the Father hath sent me. And the Father himself who hath sent me hath given testimony of me: neither have ye heard his voice at any time, nor seen his shape. And ye have not his word abiding in you; for whom he hath sent, him ye believe not. Ye search the scriptures, for in them ye think ye have life everlasting; and the same are they that give testimony of me. And ye will not come to me that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in you. I am come in the name of my Father, and ye receive me not; if another shall come in his own name, him ye will receive How can ye believe who receive glory one from another, and the glory which is from God alone ye do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom ye trust. For if ye did believe Moses, ye would believe me also; for he wrote of me. But if ye do not believe his writings how will ye believe my words?

SECT. XXXI. THE DISCIPLES PLUCK EARS OF CORN ON THE SABBATH-DAY. OUR LORD'S ANSWER TO THE PHARISEES.

And it came to pass, on the second-first sabbath,* that, as Jesus went through the corn-fields, his disciples, being hungry, began to pluck the ears, and did eat, rubbing them in their hands.

And some of the Pharisees said to them, Why do ye that which is not lawful on the sabbath-days? And Jesus, answering them, said, Have ye not read so much as this, what David did, when himself was hungry, and they that were with him: how he went into the house of God, under Abiathar the high-priest, and did eat the loaves of proposition, which it was not lawful to eat but for the priests, and gave to them who were with him?† Or have ye not read in the law,‡ that on the sabbath-days the priests in the temple break the sabbath, and are without blame? But I tell you, that there is here one greater than the temple. And if ye knew what this meaneth, *I will have mercy, and not sacrifice* (1 Kings xv. 22; Osee vi. 6), ye would never have condemned the innocent. And he said to them, The sabbath was made for man, and not man for the sabbath. Therefore the Son of Man is Lord also of the sabbath.

SECT. XXXII. JESUS WORKS ANOTHER MIRACLE ON THE SABBATH. THE PHARISEES AND HERODIANS CONSPIRE AGAINST HIM.

And it came to pass also on another sabbath that he entered into the synagogue, and taught. Galilee.
And there was a man whose right hand was withered. And the scribes and Pharisees watched

* It is not known for certain what is the meaning of this expression. It is thought to mean the first sabbath after the second day of the Passover.

† 1 Kings xxi. 6. ‡ Numbers xxviii. 9.

if he would heal on the sabbath, that they might find an accusation against him. But he knew their thoughts; and said to the man who had the withered hand, Arise, and stand forth in the midst. And he arose and stood forth. Then Jesus said to them, I ask you if it be lawful on the sabbath-days to do good, or to do evil; to save life, or to destroy? But they held their peace. And he said to them, What man shall there be among you that hath one sheep; and if the same fall into a pit on the sabbath-day, will he not take hold of it and lift it out? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the sabbath-days. And looking round about on them with anger, being grieved for the blindness of their hearts, he said to the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored unto him.

And the Pharisees went out immediately, and made a consultation with the Herodians* against him, how they might destroy him.

SECT. XXXIII. JESUS GOES TO THE SEA-SIDE AND WORKS MANY MIRACLES. HE CHOOSES HIS TWELVE APOSTLES. A.D. 28.

And Jesus retired with his disciples to the sea; and a great multitude followed him from Galilee and Judea, and from Jerusalem, and from Idumea, and from beyond the Jordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

And he spake to his disciples that a small ship should wait on him because of the multitude, lest they should throng him. For he healed many; so that as many as had diseases pressed upon him to

* The Herodians were the court party amongst the Jews who upheld the power of Herod and Cæsar.

touch him. And the unclean spirits, when they saw him, fell down before him; and they cried, saying, Thou art the Son of God. And he strictly charged them that they should not make him known.

That it might be fulfilled which was spoken by Isaias the prophet, saying, *Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my Spirit upon him, and he shall show judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break, and smoking flax he shall not quench, till he send forth judgment unto victory. And in his name the Gentiles shall hope* (Isaias xlii. 1).

And it came to pass in those days that he went out into a mountain to pray; and he passed the whole night in prayer to God. And when day was come, he called unto him whom he would; and they came to him. And he caused twelve to be with him, and sent them to preach. And he gave them power to heal sicknesses, and to cast out devils.

Now the names of the twelve Apostles were these: the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John the brother of James; and he named them Boanerges, which is, the sons of thunder; Philip, and Bartholomew, and Matthew the publican, and Thomas, and James of Alpheus, and Thaddeus, and Simon the Cananean, and Judas Iscariot, who also betrayed him.

SECT. XXXIV. THE MULTITUDES FOLLOW HIM. CHRIST'S SERMON ON THE MOUNT.

And seeing the multitudes, he went up into a mountain; and when he had sat down, his disciples came unto him. And opening his mouth, he taught them, saying, Blessed are the poor in spirit: for

theirs is the kingdom of heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted. Blessed are they that hunger and thirst after justice: for they shall have their fill. Blessed are the merciful: for they shall obtain mercy. Blessed are the clean of heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake: for theirs is the kingdom of heaven. Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you untruly, for my sake; be glad and rejoice, for your reward is very great in heaven; for so they persecuted the prophets that were before you. But woe to you rich, for ye have had your consolation. Woe to you that are filled, for ye shall hunger. Woe to you that laugh now, for ye shall mourn and weep. Woe to you when men shall bless you, for according to these things did their fathers to the false prophets.

Ye are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men. Ye are the light of the world. A city that is set on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil. For amen I say unto you, till heaven and earth pass, one jot or one tittle shall not pass of the law till all be fulfilled. He therefore that shall break one of the least of these commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach them, he shall be

called great in the kingdom of heaven. For I tell you, that unless your justice go beyond that of the scribes and Pharisees, ye shall not enter into the kingdom of heaven. Ye have heard that it was said to them of old, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother; and then come and offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou pay the last farthing.

Ye have heard it was said to them of old, Thou shalt not commit adultery. But I say unto you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. And if thy right eye cause thee to stumble, pluck it out and cast it from thee; for it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell. And if thy right hand cause thee to stumble, cut it off and cast it from thee; for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.

And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce. But I say to you, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to

commit adultery; and he that shall marry her that is put away committeth adultery.

Again, ye have heard that it was said to them of old, Thou shalt not forswear thyself, but thou shalt perform thy oaths to the Lord. But I say to you, swear not at all: neither by heaven, for it is the throne of God; nor by the earth, for it is his footstool; nor by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea, nay, nay; and that which is more than this is of evil.

You have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say to you, resist not evil; but if one strike thee on thy right cheek, turn to him also the other; and if a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him; and whosoever will force thee one mile, go with him other two. Give to him that asketh of thee, and from him that would borrow of thee turn not away. And as ye would that men should do unto you, do ye also to them in like manner.

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say to you, Love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you, that ye may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and bad, and sendeth his rain upon the just and the unjust. For if ye love them that love you, what reward shall ye have? do not even the publicans this? And if ye do good to them that do good to you, what thanks have ye? for sinners also do this. And if ye lend to them of whom ye hope to receive, what thanks have ye? for sinners also lend to sinners to receive as much again. But love ye your enemies; do good and lend, hoping for

nothing thereby; and your reward shall be great, and ye shall be the sons of the Most High; for he is kind to the unthankful and to the evil. Be ye therefore merciful, as your Father is merciful.

Take heed that ye do not your good works before men, to be seen by them; otherwise ye shall not have a reward of your Father who is in heaven. Therefore when thou dost an alms-deed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen I say to you, they have received their reward in full. But when thou dost alms, let not thy left hand know what thy right hand doth; that thy alms may be in secret, and thy Father who seeth in secret will repay thee.

And when ye pray, be not as the hypocrites, that love to stand and pray in the synagogues and corners of the streets, that they may be seen by men. Amen I say to you, they have received their reward in full. But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret; and thy Father who seeth in secret will repay thee.

And when ye are praying, speak not much, as the heathens do; for they think that they may be heard through their much speaking. Be not ye therefore like to them, for your Father knoweth what is needful for you before ye ask him. Thus therefore shall ye pray, Our Father, who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation; but deliver us from evil. Amen.

For if ye will forgive men their offences, your heavenly Father will also forgive you your offences. But if ye will not forgive men, neither will your Father forgive you your offences.

And when ye fast, be not as the hypocrites, sad; for they disfigure their faces that they may appear unto men to fast. Amen I say to you, they have received their reward in full. But thou, when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who seeth in secret will repay thee.

Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal; but lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through nor steal. For where thy treasure is, there is thy heart also.

The light of thy body is thine eye. If thine eye be single, thy whole body shall be light; but if thine eye be evil, thy whole body shall be dark. If, then, the light that is in thee be darkness, the darkness itself how great shall it be! No man can serve two masters; for either he will hate the one, and love the other; or he will sustain the one, and despise the other. Ye cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what ye shall eat; nor for your body, what ye shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by taking thought can add to his stature one cubit? And for raiment why are ye anxious? Consider the lilies of the field, how they grow: they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which to-day is, and to-morrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith? Be

not solicitous therefore, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that ye have need of all these things. Seek ye therefore first the kingdom of God and his justice, and all these things shall be added unto you. Be not therefore anxious about the morrow; for the morrow will care for itself. Sufficient for the day is the evil thereof.

Judge not, that ye may not be judged. For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thine own eye? Or how sayest thou to thy brother, Let me cast the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see to cast out the mote out of thy brother's eye.

Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turn again and tear you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. What man is there among you, of whom if his son shall ask bread, will he hand him a stone? or if he shall ask him a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to them that ask him?

All things, therefore, whatsoever ye would that men should do to you, do ye also to them. For this is the law and the prophets.

Enter ye in at the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate and strait is the way that leadeth to life, and few there are that find it!

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore by their fruits ye shall know them.

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day, Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock: and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock. And every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand: and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall of it.

And it came to pass when Jesus had fully ended these words, the people were in admiration at his

doctrine; for he was teaching them as one having power, and not as their Scribes and Pharisees.

SECT. XXXV. AFTER THE SERMON ON THE MOUNT, JESUS ENTERS INTO CAPHARNAUM, AND HEALS THE CENTURION'S SERVANT.

And when he had finished all his words in the hearing of the people, he entered into Capharnaum. Capharnaum.

And the servant of a certain centurion, who was dear to him, being sick, was ready to die. And when he had heard of Jesus, he sent unto him the elders of the Jews, desiring him to come and heal his servant. And when they came to Jesus, they besought him earnestly, saying to him, He is worthy that thou shouldst do this for him; for he loveth our nation, and he hath built us a synagogue.

And Jesus said, I will come and heal him. And he went with them. And when he was now not far from the house the centurion sent his friends to him, saying, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof. For which cause neither did I think myself worthy to come to thee; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers: and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it.

And when Jesus heard it he marvelled; and turning about to the multitude that followed him, he said, Amen I say to you, I have not found so great faith, not even in Israel. And I say to you, that many shall come from the east and the west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the outer darkness; there shall be weeping and gnashing of teeth.

And Jesus said to the centurion, Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour. And they that were sent, being returned to the house, found the servant whole who had been sick.

SECT. XXXVI. JESUS RAISES THE WIDOW'S SON TO LIFE. JOHN SENDS MESSENGERS TO HIM.

And it came to pass afterwards that he went into a city that is called Naim, and there went with him his disciples and a great multitude.

Naim.

And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. And when the Lord saw her, being moved with pity towards her, he said to her, Weep not. And he came near and touched the bier. And they that carried it stood still. And he said, Young man, I say to thee, Arise. And he that was dead sat up, and began to speak; and he gave him to his mother.

And there came a fear on them all, and they glorified God, saying, A great prophet is risen up among us, and God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the country round about.

And John's disciples told him of all these things. And John, having heard in prison the works of Christ, called to him two of his disciples, and sent them to Jesus, saying, Art thou he that art to come, or look we for another?

And when the men were come unto him, they said, John the Baptist hath sent us to thee, saying, Art thou he that art to come, or look we for another? (And in that same hour, he cured many of their diseases, and hurts, and of evil spirits; and to many

that were blind he gave sight.) And answering, he said to them, Go and relate to John what ye have heard and seen; the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached; and blessed is he whosoever shall not be scandalised in me.

SECT. XXXVII. JESUS SPEAKS TO THE PEOPLE ABOUT JOHN, AND UPBRAIDS CERTAIN CITIES FOR THEIR UNBELIEF.

And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert to see? a reed shaken with the wind? But what went ye out to see? a man clothed in soft garments? Behold, they that are in costly apparel and live delicately are in the houses of kings. But what went ye out to see? a prophet? Yea, I say to you, and more than a prophet. This is he of whom it is written, *Behold, I send my angel before thy face, who shall prepare thy way before thee* (Malach. iii. 1). For I say to you, Amongst those that are born of women, there is not a greater prophet than John the Baptist; but he that is the lesser in the kingdom of God is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent bear it away. For all the prophets and the law prophesied until John; and if ye will receive it, he is Elias that is to come. He that hath ears to hear, let him hear.

And all the people that heard, and the publicans, justified God, being baptised with John's baptism; but the Pharisees and the lawyers set at nought the counsel of God against themselves, being not baptised by him.

And the Lord said, Whereunto, then, shall I liken the men of this generation? and to what are they like? They are like to children sitting in the

market-place, and speaking one to another, and saying, We have piped to you, and ye have not danced; we have mourned, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil. The Son of man is come eating and drinking, and ye say, Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners; and wisdom is justified of all her children.

Then began he to upbraid the cities wherein were done the most of his miracles, for that they had not repented. Woe to thee, Corozain; woe to thee, Bethsaida; for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment than for you. And thou, Capharnaum, wouldst thou be exalted up to heaven? thou shalt go down even unto hell. For if the miracles that have been wrought in thee had been wrought in Sodom, it had remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in thy sight. All things are delivered to me by my Father. And no one knoweth the Son but the Father; neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal him.

Come to me, all ye that labour and are burdened, and I will refresh you. Take my yoke upon you, and learn of me, for I am meek and humble of heart: and ye shall find rest to your souls. For my yoke is sweet, and my burden light.

SECT. XXXVIII. ON THE SAME DAY HE DINES IN THE HOUSE OF SIMON THE PHARISEE. THE CONVERSION OF MARY MAGDALENE, AND PARABLE OF TWO DEBTORS.

And one of the Pharisees desired him to eat with him. And having entered into the house of the Pharisee, he sat down to meat. **Capharnaum, Naim, or Magdala.**

And behold a woman in the city who was a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster-box of ointment; and standing behind at his feet, she began to wash his feet with tears and wiped them with the hair of her head, and kissed his feet and anointed them with the ointment.

And the Pharisee who had invited him seeing it, spake within himself, saying, This man if he were a prophet would know surely who and what kind of woman this is that toucheth him; for she is a sinner.

And Jesus answering said to him, Simon, I have something to say to thee. And he said, Master, say it. A certain creditor had two debtors; the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answered and said, I suppose that he to whom he forgave most. And he said to him, Thou hast judged rightly.

And turning to the woman, he said unto Simon, Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee, Much is forgiven her, because she hath loved much. But to whom less is forgiven, the same loveth less. And he said to her, Thy sins are

forgiven thee. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

SECT. XXXIX. JESUS MAKES A SECOND CIRCUIT THROUGH GALILEE. ON HIS RETURN TO CAPHARNAUM HE HEALS THE BLIND AND DUMB DEMONIAC. A.D. 28.

And it came to pass afterwards, that he travelled through the cities and towns, preaching and publishing the good tidings of the kingdom of God; and the twelve with him.

And certain women who had been healed of evil spirits and infirmities,—Mary who is called Magdalen, out of whom seven devils were gone forth, and Joanna the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance,—went with him.

And they came to a house; and the multitude came together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him; for they said, He is become mad.

Then was brought to him one possessed with a devil, blind and dumb; and he healed him, so that he spake and saw. And all the multitudes were amazed, and said, Is not this the son of David? And the scribes who were come down from Jerusalem said, He hath Beelzebub, and by the prince of devils he casteth out devils.

And Jesus knowing their thoughts, called them together, and said to them in parables, How can Satan cast out Satan? Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself, how

then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore they shall be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. Or how can anyone enter into the house of the strong man, and rifle his goods, unless he first bind the strong man? and then he will rifle his house. He that is not with me is against me; and he that gathereth not with me scattereth.

Therefore I say to you, Every sin and blasphemy shall be forgiven men; but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come, but he shall be guilty of an everlasting sin. (Because they said, He hath an unclean spirit.) Either make the tree good, and its fruit good; or make the tree evil, and its fruit evil; for by the fruit the tree is known.

O generation of vipers, how can ye speak good things, whereas ye are evil? for out of the abundance of the heart the mouth speaketh. A good man out of a good treasure bringeth forth good things, and an evil man out of an evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

SECT. XL. THE PHARISEES ASK FOR A SIGN. CHRIST'S MOTHER AND HIS BRETHREN SEEK HIM.

Then some of the Scribes and Pharisees answered him, saying, Master, we would see a sign from thee. And he answered and said to them, An evil and adul-

terous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights.

The men of Ninive shall rise in judgment with this generation, and shall condemn it; because they did penance at the preaching of Jonas. And behold a greater than Jonas here.

The Queen of the South shall rise in judgment with this generation, and shall condemn it; because she came from the ends of the earth to hear the wisdom of Solomon. And behold a greater than Solomon here.

And when an unclean spirit is gone out of a man, it walketh through desert places, seeking rest, and findeth none. Then it saith, I will return into my house from whence I came out. And coming, it findeth it empty, swept, and garnished. Then it goeth, and taketh with it seven other spirits more wicked than itself, and they enter in and dwell there; and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

And it came to pass, as he spake these things, a certain woman from the crowd lifting up her voice said to him, Blessed is the womb that bare thee, and the breasts that gave thee suck. But he said, Yea rather, blessed are they who hear the word of God, and keep it.

As he was yet speaking to the multitudes, behold his mother and his brethren stood without, seeking to speak to him. And the multitude sat round about him. And one said unto him, Behold, thy mother and thy brethren stand without seeking to speak to thee.

But he answering him that told him, said, Who is my mother, and who are my brethren? And stretching forth his hand towards his disciples, he said, Be-

hold my mother and my brethren. For whosoever shall do the will of my Father that is in heaven, he is my brother, and sister, and mother.

SECT. XLI. THE PARABLES OF THE SOWER, OF THE COCKLE, OF THE MUSTARD-SEED, AND OF THE LEAVEN.

The same day Jesus going out of the house, sat by the sea-side. And great multitudes were gathered together unto him, so that he went up into a boat and sat down; and all the multitude stood on the shore. Capharnaum.

And he spake to them many things in parables, and said unto them in his doctrine, Hear ye: behold, the sower went out to sow his seed; and whilst he sowed, some fell by the way-side, and the birds of the air came and ate it up; and other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth: and when the sun was risen, it was scorched, and because it had no root, it withered away. And some fell among thorns, and the thorns grew up and choked it. And other some fell upon good ground, and it brought forth fruit, some an hundred-fold, some sixty-fold, and some thirty-fold. And he said, He that hath ears to hear, let him hear.

Another parable he proposed to them, saying, The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat, and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house came and said to him, Sir, didst thou not sow good seed in thy field? whence then hath it cockle? And he said to them, An enemy hath done this. And the servants said to him, Wilt thou that we go

and gather it up? And he said, No; lest perhaps gathering up the cockle, ye root up the wheat also together with it. Suffer both to grow until the harvest; and in the time of the harvest I will say to the reapers, Gather up first the cockle and bind it into bundles to burn, but the wheat gather ye into my barn.

And he said, So is the kingdom of God, as if a man should cast seed into the earth, and should sleep, and rise, night and day, and the seed should spring and grow up whilst he knoweth not; for the earth of itself bringeth forth fruit, first the blade, then the ear, afterwards the full corn in the ear. And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

Another parable he proposed to them, saying, To what shall we liken the kingdom of God, or to what parable shall we compare it? It is as a grain of mustard-seed, which when it is sown in the earth is less than all the seeds that are in the earth; and when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

Another parable he spake to them, The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal until the whole was leavened.

And with many such parables he spake to them the word, according as they were able to hear. And without parable he did not speak unto them; but apart he explained all things to his disciples; that it might be fulfilled which was spoken by the prophet, saying, *I will open my mouth in parables, I will utter things hidden from the foundation of the world* (Ps. lxxvii. 2).

SECT. XLII. JESUS HAVING RETURNED TO THE HOUSE, HIS DISCIPLES ASK HIM TO EXPLAIN THE PARABLES.

Then having sent away the multitudes, he came into the house.

And his disciples came and said to him, Why speakest thou to them in parables? And he answered and said to them, Because to you it is given to know the mysteries of the kingdom of heaven; but to them it is not given. For he that hath, to him shall be given, and he shall abound; but he that hath not, from him shall be taken away that also which he hath. Therefore do I speak to them in parables: because seeing, they see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaias, who saith, *Hearing, you shall hear and shall not understand; and seeing, you shall see and shall not perceive. For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them* (Is. vi. 9).

But blessed are your eyes, because they see, and your ears, because they hear. For amen I say to you, many prophets and just men have desired to see the things that ye see, and have not seen them, and to hear the things that ye hear, and have not heard them.

Hear ye therefore the parable of the sower. The seed is the word of God; and they by the way-side are they that hear: then the devil cometh, and taketh the word out of their heart, lest they should believe and be saved.

Now they upon the rock are they who when they hear, receive the word with joy: and these have no root in themselves; for they believe for a while, and in time of temptation, when tribulation or persecution ariseth for the word, they fall away.

And that which fell among thorns are they who have heard, and go their way, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

But he that received the seed upon good ground, this is he that in an honest and good heart heareth the word, and understandeth, and yieldeth fruit in patience, the one an hundred-fold, and another sixty, and another thirty.

And he said to them, Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. For there is not any thing secret that shall not be made manifest, nor hidden that shall not be known and come abroad. If any man have ears to hear, let him hear.

And he said to them, Take heed therefore how ye hear. In what measure ye shall mete, it shall be measured to you again, and more shall be given to you. For he that hath, to him shall be given; and he that hath not, that also which he hath shall be taken away from him.

SECT. XLIII. THE EXPLANATION OF THE PARABLE OF THE COCKLE. THE PARABLES OF THE HIDDEN TREASURE, OF THE PEARL OF GREAT PRICE, AND OF THE DRAW-NET.

And his disciples came to him, saying, Expound to us the parable of the cockle of the field. And he made answer and said to them, He that soweth the good seed is the Son of man; and the field is the world; and the good seed are the children of the kingdom; and the cockle are the children of the wicked one; and the enemy that sowed them is the devil. But the harvest is the end of the world; and the reapers are the angels. Even as the cockle therefore are gathered up and burnt with fire, so shall it be at the end of the world. The Son of man

shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

The kingdom of heaven is like unto a treasure hidden in a field; which a man having found, hid it, and for joy thereof goeth and selleth all that he hath and buyeth that field.

Again, the kingdom of heaven is like to a merchant seeking good pearls; who, when he had found one pearl of great price, went his way, and sold all that he had and bought it.

Again, the kingdom of heaven is like to a net cast into the sea, and gathering together of all kinds of fishes, which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.*

So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things? They say to him, Yea. He said unto them, Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who bringeth forth out of his treasure new things and old.

SECT. XLIV. AFTER THESE DISCOURSES JESUS PASSES OVER THE LAKE. HE STILLS THE TEMPEST. A.D. 28.

And it came to pass, when Jesus had finished these parables, he passed from thence, and that day when evening was come, seeing great multitudes

* Some think that these parables were spoken to the multitudes together with the parable of the sower.

about him, he saith to them, Let us pass over to the other side. And when he entered into the boat, his disciples followed them, and they take him even as he was in the ship, and there were other ships with him. And there arose a great storm of wind, and the waves beat into the ship, so that the ship was filled. And he was in the hinder part of the ship, sleeping upon a pillow; and his disciples coming to him, awake him, and say to him, Master, doth it not concern thee that we perish? And he arose and rebuked the wind, and said to the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said to them, Why are ye fearful? have ye not faith yet? And they feared exceedingly, and they said one to another, Who is this, thinkest thou, that both wind and sea obey him?

SECT. XLV. HAVING COME TO THE COUNTRY OF THE GERASENES, HE CURES THE DEMONIAC.

And they sailed to the country of the Gerasenes, which is over against Galilee; and when he was come forth to the land, there met him, coming out of the tombs, a certain man who had a devil now a very long time; and he wore no clothes, neither did he abide in a house, but in the sepulchres, and no man now could bind him, not even with chains; for having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him. And he was always day and night in the tombs and in the mountains, crying and cutting himself with stones. And seeing Jesus afar off, he ran and adored him, and crying with a loud voice, he said, What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not before the time. For he said unto him, Go out of the man, thou unclean spirit.

Gerasena.

And he asked him, What is thy name? And he answered him, My name is Legion; for we are many. And he besought him much that he would not drive him away out of the country into the deep.

And there was there near the mountain a great herd of swine feeding; and the devils besought him, saying, If thou cast us out hence, send us into the herd of swine. And he said to them, Go. And they went out and entered into the swine, and behold the whole herd ran violently down a steep place into the sea, and they perished in the waters; they were about two thousand. And they that kept them fled, and coming into the city, told everything, and concerning him that had been possessed by the devils.

And behold, the whole city went out to meet Jesus; and they see him that was troubled with the devil sitting clothed and right in his mind, and they were afraid. And they that had seen it told them in what manner he had been dealt with who had the devil, and concerning the swine. And all the multitude of the country of the Gerasenes besought him to depart from them; for they were taken with great fear.

And when he went up into the ship, he that had been troubled with the devil began to beseech him that he might be with him. And Jesus permitted him not; but said to him, Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee. And he went his way, and began to publish in Decapolis what great things Jesus had done for him; and all men wondered.

SECT. XLVI. JESUS RETURNS TO CAPHARNAUM, AND REPROVES THE PHARISEES.

And entering into a boat, he passed over the water, and came into his own city. And it came to pass that when Jesus was returned, the multitude received him, for they were all waiting for him, and he was by the sea.

Capharnaum.

And it came to pass as he was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and his disciples. And the Pharisees seeing it, said to his disciples, Why doth your master eat with publicans and sinners? When Jesus heard it he said, They that are in health need not a physician, but they that are ill. Go then and learn what this meaneth, *I will have mercy, and not sacrifice* (Osee vi. 6). For I am not come to call the just, but sinners.

Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples do not fast? And Jesus said to them, Can the children of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they shall fast.

And no one putteth a piece of new cloth unto an old garment, for it taketh away the fulness thereof from the garment, and there is made a greater rent. Neither do they put new wine into old bottles; otherwise the bottles break, and the wine runneth out, and the bottles perish. But new wine they put into new bottles, and both are preserved.

SECT. XLVII. JESUS RAISES JAIRUS' DAUGHTER TO LIFE, AND HEALS THE WOMAN WITH THE ISSUE OF BLOOD. A.D. 28.

And behold, while he was speaking these things, there came a man whose name was Jairus, and he was a ruler of the synagogue;

Capharnaum.

and he fell down at the feet of Jesus, beseeching him much that he would come into his house; for he had an only daughter, almost twelve years old, and she was dying. And Jesus rose and followed him, with his disciples.

And it happened, as he went, that he was thronged by the multitudes. And there was a certain woman, having an issue of blood twelve years, who had suffered many things from many physicians; and had spent all that she had, and was nothing the better, but rather worse. When she had heard of Jesus, she came in the crowd behind him, and touched the hem of his garment; for she said, If I shall only touch his garment, I shall be whole. And forthwith the fountain of her blood was dried up, and she felt in her body that she was healed of the evil.

And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said, Who hath touched my garments? And all denying, Peter and they that were with him said, Master, the multitudes throng and press thee, and dost thou say, Who touched me? And Jesus said, Somebody hath touched me; for I know that virtue is gone out from me. And he looked about to see her that had done this.

And the woman seeing that she was not hid, fearing and trembling, and knowing what was done in her, came and fell down before his feet, and declared before all the people for what cause she had touched him, and how she was immediately healed. But he said to her, Daughter, thy faith hath made thee whole; go thy way in peace, and be whole of thy disease.

And as he was yet speaking, there cometh one to the ruler of the synagogue, saying to him, Thy daughter is dead, trouble not the Master. And Jesus hearing this word, answered the father of the maid, Fear not; believe only, and she shall be saved.

And when he was come to the house, he suffered not any man to go in with him, but Peter, and James, and John, and the father and mother of the maiden. And all wept and mourned for her. But he said, Weep not; the maid is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead.

But he, when he had put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying, and taking the damsel by the hand, he saith to her, Talitha cumi, which is, being interpreted, Damsel, arise. And immediately the damsel rose up and walked, for she was twelve years old; and they were astonished with a great astonishment. And he charged them strictly that no man should know it; and commanded that something should be given her to eat.

And the fame hereof went abroad into all that country.

SECT. XLVIII. HE HEALS TWO BLIND MEN, AND THEN VISITS NAZARETH AGAIN.

And as Jesus passed from thence, there followed him two blind men, crying out and saying, Have mercy on us, O Son of David. And when he was come to the house, the blind men came to him; and Jesus saith to them, Believe ye that I can do this unto you? They say to him, Yea, Lord. Then he touched their eyes, saying, According to your faith be it done unto you. And their eyes were opened; and Jesus strictly charged them, saying, See that no man know this. But they going out, spread his fame abroad in all that country.

And when they were gone out, behold there was brought him a dumb man, possessed with a devil. And after the devil was cast out, the dumb man

spake, and the multitudes wondered, saying, Never was the like seen in Israel.

And going out from thence, he went into his own country, and his disciples followed him. And when the Sabbath was come, he began to teach in the synagogue; and many hearing him, were in admiration at his doctrine, saying, How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands? Is not this the carpenter's son? Is not his mother called Mary, and his brethren* James, and Joseph, and Simon, and Jude; and his sisters, are they not all with us? Whence therefore hath he all these things? And they stumbled at him.

Nazareth.

But Jesus said to them, A prophet is not without honour, save in his own country and in his own house. And he wrought not many miracles there, because of their unbelief; only that he laid hands on a few that were sick and healed them. And he marvelled at their unbelief.

SECT. XLIX. JESUS MAKES A THIRD CIRCUIT OF THE CITIES OF GALILEE. THE TWELVE APOSTLES SENT OUT TO PREACH. HIS INSTRUCTIONS TO THEM. A.D. 29.

And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity.

And seeing the multitudes, he had compassion on them, because they were distressed, and lying like sheep that have no shepherd. Then he saith to his disciples, The harvest indeed is great, but the labour-

* The word "brethren" means relations. They were most probably the cousins of our Lord, the sons of Mary wife of Cleophas, who was sister of the Blessed Virgin.

ers are few; pray ye therefore the Lord of the harvest that he send forth labourers into his harvest.

And having called his twelve disciples together, he gave them power over unclean spirits to cast them out, and to heal all manner of diseases and all manner of infirmities. And he sent them forth to preach the gospel, and commanded them, saying, Go ye not into the way of the Gentiles, and into the city of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And go and preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye have received, freely give. Possess neither gold, nor silver, nor money in your purses; nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into the house, salute it, saying, Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words, go forth out of that house or city, and shake off the dust from your feet for a testimony against them. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment than for that city.

Behold I send you as sheep in the midst of wolves: be ye therefore wise as serpents and simple as doves. But beware of men; for they will deliver you up in councils, and they will scourge you in their synagogues. And ye shall be brought before governors and before kings for my sake, for a testimony to them and to the Gentiles. But when they shall deliver you up, take no thought how or what to speak; for it shall be given you in that hour what to speak. For it is not ye that speak, but the Spirit of your Father that

speaketh in you. The brother also shall deliver up the brother to death, and the father the son; and the children shall rise up against their parents, and shall put them to death. And ye shall be hated by all men for my name's sake; but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in one city, flee into another. Amen I say to you, ye shall not have gone through all the cities of Israel before the Son of man come. The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more them of his household? Therefore fear them not; for there is nothing hid that shall not be revealed, nor secret that shall not be known. That which I tell you in the dark, speak ye in the light; and that which ye hear in the ear, preach ye upon the housetops.

And fear ye not them that kill the body, and are not able to kill the soul; but rather fear him that can destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not, therefore; better are ye than many sparrows.

Whosoever therefore shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven. Do not think that I came to send peace upon earth. I came not to send peace, but the sword.* For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household.

* This does not mean that our Lord designed to set men at variance, but that, in order to follow him, they would often have to sacrifice family ties.

He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not up his cross and followeth me is not worthy of me.

He that findeth his life shall lose it; and he that shall lose his life for me shall find it. He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, amen I say to you, he shall not lose his reward.

And when Jesus had made an end of commanding his twelve disciples, they went forth through the towns and preached that men should do penance. And they cast out many devils, and anointed with oil many that were sick, and healed them.

SECT. L. THE FAME OF JESUS REACHES HEROD. ACCOUNT OF THE MARTYRDOM OF JOHN THE BAPTIST.

At that time Herod the tetrarch* heard the fame of Jesus, and of all the things that were done by him; for his name was made manifest. And he was in a doubt, because it was said by some that John was risen from the dead; but by other some, that Elias hath appeared; and by others, that one of the old prophets was risen again.

And Herod said, John I have beheaded; but who is this of whom I hear such things? And he sought to see him.

* This was Herod Antipas, son of Herod the Great, who governed Galilee and Perea.

For Herod himself had sent and apprehended John, and bound him in prison for the sake of Herodias the wife of Philip his brother, because he had married her. For John said to Herod, It is not lawful for thee to have thy brother's wife.

Now Herodias laid snares for him, and was desirous to put him to death, and could not; for Herod feared the people, because they held John for a prophet; and he feared John, knowing him to be a just and holy man, and kept him; and when he heard him, he did many things, and heard him willingly.

And when a convenient day was come, Herod made a supper on his birthday for the princes, and tribunes, and chief men of Galilee. And when the daughter* of the same Herodias had come in, and had danced, and pleased Herod and them that were at table with him, the king said to the damsel, Ask of me what thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask I will give thee, though it be the half of my kingdom. And when she was gone out, she said to her mother, What shall I ask? But she said, The head of John the Baptist. And immediately she came in with haste to the king, and asked, saying, I will that forthwith thou give me in a dish the head of John the Baptist.

And the king was struck sad. Yet because of his oath, and because of them that were with him at table, he would not displease her; but sending an executioner, he commanded that his head should be brought in a dish. And he beheaded him in the prison, and brought his head in a dish, and gave it to the damsel, and the damsel gave it to her mother.

And his disciples hearing it, came and took his body, and laid it in a tomb; and they came and told Jesus.

* Her name was Salome, daughter of Herodias by Herod Philip.

SECT. LI. THE APOSTLES RETURN TO JESUS. HE RETIRES WITH THEM TO THE DESERT AND FEEDS THE FIVE THOUSAND.

And the apostles coming together unto Jesus related to him all things that they had done and taught.

Desert of Bethsaida.

And he said to them, Come apart into a desert place, and rest a little. For there were many coming and going; and they had not so much as time to eat. And going up into a ship, they went into a desert place apart across the sea of Galilee, which is the sea of Tiberias.

And the multitudes saw them going away, and they ran flocking thither on foot from all the cities, and were there before them. And when Jesus went out, he saw a great multitude; and he had compassion on them, because they were as sheep not having a shepherd, and receiving them, he began to teach them many things, speaking to them of the kingdom of God, and healing those that had need of healing.

Now the passover,* the festival-day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip, Whence shall we buy bread, that these may eat?† And this he said to try him; for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that everyone may take a little.

And when the day was now far spent, his disciples came to him, saying, This is a desert place, and the hour is now past: send them away, that going into the next villages and towns, they may buy themselves meat to eat. And he answered and said to them, They have no need to go away: give ye them to eat. And

* This was the third of our Lord's public life.

† This is the only miracle narrated by all four Evangelists.

they said to him, Shall we go and buy bread for two hundred pence, and give them to eat?

And he saith to them, How many loaves have ye? go and see. One of his disciples, Andrew, the brother of Simon Peter, saith to him, There is a boy here that hath five barley loaves and two fishes; but what are these among so many?

Then Jesus said, Bring them hither. And he commanded that the multitudes should sit down in companies of fifty. Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had looked up to heaven, he gave thanks, and distributed to them that were sat down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples, Gather up the fragments that remain, lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them that had eaten.

Now those men, when they had seen what a miracle Jesus had done, said, This is of a truth the prophet that was to come into the world.

SECT. LII. JESUS WALKS ON THE SEA, AND RETURNS TO CAPHARNAUM.

Jesus therefore, when he knew that they would come to take him by force and make him a king, immediately obliged his disciples to go up into the ship, that they might go before him over the water to Bethsaida,* whilst he dismissed the people. And when he had dismissed them he went up alone to the mountain to pray.

* *I.e.* the town of Bethsaida, which was on the west side of the lake.

And when evening was come, his disciples went down to the sea. And when they had gone up into a ship, they went over the sea to Capharnaum ; and it was now dark, and Jesus was not come unto them. And the sea arose by reason of a great wind that blew, and he was alone on the land. And seeing them labouring in rowing (for the wind was against them), about the fourth watch of the night he cometh to them walking upon the sea, and he would have passed by them.

But when they saw him walking upon the sea they thought it was an apparition, and they cried out; for they all saw him and were troubled. And immediately he spake with them, and said to them, Be of good heart: it is I; fear ye not.

And Peter making answer, said, Lord, if it be thou, bid me to come to thee upon the water. And he said, Come. And Peter, going down out of the ship, walked upon the water to come to Jesus; but seeing the wind strong, he was afraid, and when he began to sink he cried out, saying, Lord, save me.

And immediately Jesus stretching forth his hand, took hold of him, and said to him, O thou of little faith, why didst thou doubt ? And they would receive him into the ship; and when he was come up to them the wind ceased, and presently the ship was at the land to which they were going. And they were out of measure astonished within themselves ; for they considered not the miracle of the loaves, for their hearts were hardened. And they came and adored him, saying, Indeed thou art the Son of God.

And having passed the water, they came into the country of Gennesaret.

And when they were gone out of the ship, immediately the people knew him, and running through that whole country, they began to carry about in beds those that were sick where they heard he was ; and whithersoever he entered, into towns or into villages

or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment; and as many as touched him were made whole.

SECT. LIII. JESUS MEETS THE MULTITUDE AT CAPHARNAUM, AND DISCOURSES ON THE HOLY EUCHARIST.

But the next day the multitude that had stood on the other side of the sea saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone (although other ships came in from Tiberias, nigh unto the place where they had eaten the bread, the Lord giving thanks). When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping and came to Capharnaum seeking for Jesus. And when they had found him on the other side of the sea, they said to him, Rabbi, when camest thou hither?

Capharnaum.

Jesus answered them and said, Amen, amen, I say to you, ye seek me, not because ye have seen miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you; for him hath God the Father sealed.

They said therefore unto him, What shall we do, that we may work the works of God?

Jesus answered and said to them, This is the work of God, that ye believe in him whom he hath sent.

They said therefore to him, What sign then dost thou show, that we may see, and may believe thee? what dost thou work? Our fathers did eat manna in the desert, as it is written, *He gave them bread from heaven to eat* (Ps. lxxvii. 24).

Then Jesus said to them, Amen, amen, I say to

you, Moses gave you not the bread from heaven, but my Father giveth you the true bread from heaven; for the bread of God is that which cometh down from heaven, and giveth life to the world.

They said therefore unto him, Lord, give us always this bread.

And Jesus said to them, I am the bread of life: he that cometh to me shall not hunger; and he that believeth in me shall never thirst. But I said unto you that ye also have seen me, and ye believe not. All that the Father giveth me shall come to me; and him that cometh to me I will not cast out; for I came down from heaven not to do my own will, but the will of him that sent me. Now, this is the will of the Father who sent me, that of all that he hath given me I should lose not any, but should raise him up again at the last day. And this is the will of my Father that sent me, that every one who seeth the Son, and believeth in him, may have life everlasting; and I will raise him up at the last day.

The Jews therefore murmured at him, because he had said, I am the living bread which came down from heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?

Jesus therefore answered and said to them, Murmur not among yourselves. No man can come to me except the Father, who hath sent me, draw him; and I will raise him up at the last day. It is written in the prophets, *And they shall all be taught of God* (Isaiah liv. 13). Every one that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father, but he who is of God he hath seen the Father. Amen, amen, I say unto you, He that believeth in me hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven, that if any man eat of it

he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh for the life of the world.

The Jews, therefore, strove among themselves, saying, How can this man give us his flesh to eat?

Then Jesus said to them, Amen, amen, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day; for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

These things he said as he taught in the synagogue in Capharnaum. Many, therefore, of his disciples hearing it, said, This saying is hard, and who can hear it?

But Jesus knowing in himself that his disciples murmured at this, said to them, Doth this cause you to stumble? What then if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken to you are spirit and life. But there are some of you that believe not. For Jesus knew from the beginning who they were that did not believe, and who he was that would betray him. And he said, Therefore did I say to you, that no man can come to me unless it be given him by my Father.

After this many of his disciples went back, and walked no more with him. Then Jesus said to the twelve, Will ye also go away?

And Simon Peter answered him, Lord, to whom

shall we go? thou hast the words of eternal life; and we have believed and have known that thou art the Christ, the Son of God.

Jesus answered them, Have I not chosen you twelve, and one of you is a devil? Now he meant Judas Iscariot, the son of Simon; for he it was who was about to betray him, being he was one of the twelve.

THE MINISTRY. THIRD YEAR.

FROM A.D. 29 TO A.D. 30.

SECT. LIV. JESUS IS QUESTIONED BY THE PHARISEES AND ANSWERS THEM. THIRD PASSOVER.

And there assembled together unto him the Pharisees and some of the scribes, coming from Jerusalem.* And when they had seen some of his disciples eat bread with common, that is, with unwashed hands, they found fault; for the Pharisees and all the Jews eat not without often washing their hands, holding the tradition of the elders. And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washing of cups and of pots, and of brazen vessels and of beds. And the Pharisees and Scribes asked him, Why do not thy disciples walk according to the tradition of the elders, but they eat bread with common hands?

Capharnaum.

And he said to them, Well do ye make void the commandment of God, that ye may keep your own tradition. For Moses said, *Honour thy father and thy mother;* and *he that shall curse father or mother, dying*

* It is nowhere mentioned that our Lord went up to Jerusalem for this third Passover. And it is commonly supposed that he did not do so because the Jews sought to kill him, and his hour was not yet come.

let him die (Exodus xxi. 17). But ye say, If a man shall say to his father or mother, It is Corban (which means a gift), whatsoever from me might profit thee. Then ye suffer him not farther to do anything for his father or mother, making void the word of God by your own tradition, which ye have given forth. And many other such like things ye do. But he answered and said to them, Well did Isaias prophesy of you hypocrites, as it is written, *This people draweth nigh to me with their mouth, and honoureth me with their lips, but their heart is far from me. And in vain do they worship me, teaching doctrines and precepts of men* (Isai. xxix. 13). For leaving the commandment of God, ye hold the tradition of men, the washing of pots and of cups; and many other things ye do like to these.

And calling again the multitude unto him, he said to them, Hear me, all ye, and understand. There is nothing from without a man that entering into him can defile him; but the things which come from a man, those are they that defile a man. If any man have ears to hear, let him hear.

And when he was come into the house from the multitude, his disciples came and said to him, Dost thou know that the Pharisees, when they heard this word, were scandalised?

But he answered and said, Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone; they are blind, and leaders of the blind: and if the blind lead the blind, both fall into the pit.

And Peter answering, said to him, Expound to us this parable.

But he said, Are ye also yet without understanding? Do ye not understand, that everything from without entering into a man cannot defile him, because it entereth not into his heart, but goeth into the belly, and goeth out into the draught, purging all

meats? But the things which come out from a man come from his heart, and they are what defile a man. For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile a man; but to eat with unwashen hands defileth not a man.

SECT. LV. JESUS GOES TO TYRE AND SIDON. THE FAITH OF THE CANAANITE WOMAN.

Tyre and Sidon.

And he arose from thence and went into the coasts of Tyre and Sidon; and entering into a house, he would that no man should know it. And he could not be hid; for a woman whose daughter had an unclean spirit, as soon as she heard of him, came in, and fell down at his feet. The woman was a Gentile, a Syrophenician by birth, and she besought him that he would cast forth the devil out of her daughter, saying, Lord help me; my daughter is grievously tormented.

But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us; and he answering said, I was not sent but to the sheep that are lost of the house of Israel.

And he said to her, Suffer first the children to be filled; for it is not good to take the children's bread and cast it to the dogs.

But she answered and said to him, Yea, Lord; yet the whelps also eat under the table the crumbs of the children.

Then Jesus answering, said to her, O woman, great is thy faith. For this saying, go thy way; the devil is gone out of thy daughter.

And when she was come into her house, she found

the girl lying upon the bed, and that the devil was gone out.

SECT. LVI. JESUS RETURNS TO THE EASTERN COAST OF THE LAKE OF TIBERIAS. HE CURES A DEAF AND DUMB MAN, AND OTHERS.

And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the midst of the coasts of Decapolis. **Decapolis.**

And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And he took him from the multitude apart, and put his fingers into his ears, and spitting, he touched his tongue; and looking up to heaven, he groaned, and said to him, Ephpheta, which is, Be thou opened; and immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying, He hath done all things well; he hath made both the deaf to hear and the dumb to speak.

And going up into a mountain, he sat there. And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others; and they cast them down at his feet, and he healed them; so that the multitudes marvelled, seeing the dumb speak, the lame walk, the blind see; and they glorified the God of Israel.

SECT. LVII. HE FEEDS THE FOUR THOUSAND WITH SEVEN LOAVES.

In those days again when there was a great multitude, and they had nothing to eat, calling his disciples together, he saith to **Lake of Galilee.**

them, I have compassion on the multitude; for behold they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off.

And his disciples answered him, From whence can any one fill them here with bread in the wilderness? And he asked them, How many loaves have ye? and they said, Seven.

And taking the seven loaves, giving thanks, he brake, and gave to his disciples to set before them; and they set them before the people.

And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat and were filled; and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand; and he sent them away.

SECT. LVIII. HE GOES TO MAGDALA, AND AFTERWARDS AGAIN ACROSS THE SEA. HE ANSWERS THE PHARISEES. THE BLIND MAN HEALED.

And having dismissed the multitude, he went up into a boat with his disciples, and came into the coasts of Magdala.

Magdala.

And there came to him the Pharisees and Sadducees, tempting him; and they asked him to show them a sign from heaven.

But he answered and said to them, When it is evening, ye say, It will be fair weather, for the sky is red. And in the morning, To-day there will be a storm, for the sky is red and lowering. Ye know then how to discern the face of the sky; and can ye not know the signs of the times? And groaning in spirit, he said, A wicked and adulterous generation seeketh after a sign; and a sign shall not be given it, but the sign of Jonas the prophet.

And he left them, and entering again into a ship, he went over to the other side. And when his disciples were come over the water, they had forgotten to take bread, and they had but one loaf in the ship. And he said to them, Take heed and beware of the leaven of the Pharisees and Sadducees, and of the leaven of Herod.

But they thought within themselves, saying, It is because we have taken no bread.

And Jesus knowing it, said, Why do ye think within yourselves, O ye of little faith, for that ye have no bread? Do ye not yet know nor understand? Have ye still your heart blinded? Having eyes, see ye not; and having ears, hear ye not, neither do ye remember. When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say to him, Twelve. When also the seven loaves among four thousand, how many baskets of fragments took ye up? And they say to him, Seven. And he said to them, How do ye not yet understand that it was not concerning bread I said to you, Beware of the leaven of the Pharisees and Sadducees? Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him. And taking the blind man by the hand, he led him out of the town; and spitting upon his eyes, he laid his hands on him, and asked him if he saw anything. And looking up, he said, I see men as it were trees, walking. After that again he laid his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. And he sent him into his house, saying, Go into thy house; and if thou enter into the town, tell nobody.

SECT. LIX. JESUS GOES TO CESAREA PHILIPPI. THE CONFESSION OF ST. PETER.

And Jesus came into the quarters of Cesarea Philippi; and it came to pass as he was praying alone, his disciples were with him, and he asked them, saying, Whom do men say that the Son of man is?

But they said, Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets.

Cesarea Philippi.

Jesus saith to them, But whom do ye say that I am?

Simon Peter answered and said, Thou art Christ, the Son of the living God.

And Jesus answered and said to him, Blessed art thou, Simon Bar-jonah; for flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee, That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. Then he commanded his disciples that they should tell no one that he was Jesus the Christ.

SECT. LX. JESUS FORETELLS HIS PASSION TO HIS DISCIPLES FOR THE FIRST TIME.

And he began to teach them that the Son of man must suffer many things, and be rejected by the elders, and by the high-priests, and the scribes, and be killed; and after three days rise again. And he spake the word openly.

And Peter taking him, began to rebuke him, saying, Lord, be it far from thee; this shall not be unto

thee. And he turning and seeing his disciples, said to Peter, Get behind me, Satan: thou art an offence unto me; because thou savourest not the things that are of God, but the things that are of men.

Then Jesus said to his disciples, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For he that will save his life shall lose it; and he that shall lose his life for my sake shall find it. For what doth it profit a man if he gain the whole world, and suffer the loss of his own soul? or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his angels; and then will he render to every man according to his works. For he that shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also will be ashamed of him when he shall come in the glory of his Father with the holy angels. And he said to them, Amen I say to you, that there are some of them that stand here who shall not taste death till they see the kingdom of God coming in power.

SECT. LXI. THE ACCOUNT OF THE TRANSFIGURATION.

And six days after these words Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart to pray. And it came to pass that as he prayed he was transfigured before them; and his face did shine as the sun; and his garments became shining and exceeding white as snow, so as no fuller upon earth can whiten them. And behold two men, who were Elias and Moses, appeared in majesty; and they spake of his decease that he should accomplish in Jerusalem.

But Peter and they that were with him were heavy with sleep. And when they woke, they saw his glory,

and the two men that stood with him. And it came to pass, that as they were departing from him Peter saith to Jesus, Master, it is good for us to be here: if thou wilt, let us make three tabernacles, one for thee, and one for Moses, and one for Elias; not knowing what he said; for they were struck with fear.

And as he spake these things there came a cloud and overshadowed them; and they were afraid when they entered into the cloud. And a voice came out of the cloud, saying, This is my beloved Son; hear him. And the disciples when they heard fell upon their face, and were very much afraid. And Jesus came and touched them; and said to them, Arise, and fear not. And they lifting up their eyes saw no one, but only Jesus with themselves.

SECT. LXII. JESUS COMES DOWN FROM THE MOUNTAIN, DISCOURSES WITH HIS DISCIPLES, AND HEALS THE DEMONIAC.

And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man should be risen again from the dead.

And they kept the matter to themselves, and told no one in those days what they had seen; questioning together what that should mean, when he shall be risen from the dead. And they asked him, saying, Why then do the Pharisees and Scribes say that Elias must come first?

And he answering said to them, Elias, when he shall come first, shall restore all things. And he told them how it is written of the Son of man that he must suffer many things and be despised. But I say to you, that Elias also is come, and they did not know him, but have done to him whatsoever they would, as it is written of him.

Then the disciples understood that he had spoken to them of John the Baptist.

And the day following, when they were come down from the mountain, he came to his disciples, and saw a great multitude about them, and the scribes disputing with them. And immediately all the people seeing Jesus were astonished and struck with fear, and running to him, they saluted him.

And he asked them, What do ye question about among yourselves? And one of the multitude answered and said, Master, I have brought to thee my son that hath a dumb spirit. And wheresoever it taketh him, it dasheth him, and he foameth, and gnashes with the teeth, and pineth away: and I spake to thy disciples to cast him out, and they could not.

Then Jesus answered and said, O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. And they brought him; and when he had seen him, immediately the spirit troubled him; and being thrown down on the ground, he rolled about foaming.

And he asked his father, How long time it is since this happeneth to him? But he said, From his infancy; and often times hath he cast him into the fire and into waters to destroy him: but if thou canst do anything, help us, and have compassion on us.

And Jesus saith to him, If thou canst believe, all things are possible to him that believeth.

And immediately the father of the boy crying out, with tears, said, Lord, I believe; help my unbelief. And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him, Deaf and dumb spirit, I command thee, go out of him; and enter no more into him. And crying out and greatly tearing him, he went out of him, and he became as one dead, insomuch that many said, He is dead; but Jesus taking him by the hand, lifted him up, and he arose, and he restored him to his father.

And when they were come into the house, the disciples came to Jesus secretly, and said, Why could not we cast him out?

Jesus said to them, Because of your unbelief. For, amen I say to you, if ye have faith as a grain of mustard-seed, ye shall say to this mountain, Remove from hence thither, and it shall remove; and nothing shall be impossible to you. But this kind is not cast out but by prayer and fasting.

SECT. LXIII. JESUS SPEAKS AGAIN OF HIS PASSION, AND RETURNS TO CAPHARNAUM. HE PAYS THE TRIBUTE.

Capharnaum.

After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him; and when they passed through Galilee, he would not that any man should know it. And he taught his disciples, and said to them, Lay up in your hearts these things; for the Son of man is about to be betrayed into the hands of men, and they shall kill him, and after that he is killed he shall rise again the third day. But they understood not the word, and it was hidden from them that they should not perceive it, and they were afraid to ask him.

And when they were come to Capharnaum, they that received the didrachma* came to Peter and said to him, Doth not your master pay the didrachma? He said, Yea.

And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? The kings of the earth, of whom do they receive tribute or custom? of their own children, or of strangers? And he said, Of strangers. Jesus said to him, Then the children are free. But that we may

* This was a tribute paid by the Israelites of full age for the maintenance of the temple and its services. See Exod. xxx. 13.

not scandalise them, go to the sea and cast in a hook, and that fish which shall first come up take, and when thou hast opened its mouth, thou shalt find a stater; take that, and give it to them for me and thee.

And when they were in the house, he asked them, What did ye talk of in the way? But they held their peace; for in the way they had disputed among themselves which of them should be the greatest. But Jesus seeing the thoughts of their heart sat down and called the twelve, and said to them, If any man desire to be first, he shall be last of all and servant of all; for he that is the lesser among you all, he is the greatest.

And John answering said, Master, we saw a certain man casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said to him, Forbid him not; for there is no man that doeth a miracle in my name that can lightly speak ill of me: he that is not against you is for you.

SECT. LXIV. THE DISCIPLES INQUIRE WHO SHALL BE THE GREATEST. JESUS INSTRUCTS THEM IN HUMILITY AND OTHER THINGS. THE PARABLE OF THE LOST SHEEP.

At that hour the disciples came to Jesus, saying, Whom thinkest thou the greatest in the kingdom of heaven? And Jesus, calling unto him a little child, set him in the midst of them, and said, Amen I say to you, unless ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, he is the greater in the kingdom of heaven; and he that shall receive one such little child in my name receiveth me; but he that shall cause one of these little ones that believe in me to stumble, it were better for him that a millstone should

be hanged about his neck, and that he should be drowned in the depth of the sea.

Woe to the world because of scandals. For it must needs be that scandals come; but, nevertheless, woe to that man by whom the scandal cometh. And if thy hand or thy foot cause thee to stumble, cut it off and cast it from thee: it is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye cause thee to stumble, pluck it out and cast it from thee: it is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire. See that ye despise not one of these little ones; for I say to you, that their angels in heaven always see the face of my Father who is in heaven. For the Son of man is come to save that which was lost.

What think ye? If a man have an hundred sheep, and one of them should go astray, doth he not leave the ninety-nine in the mountains, and goeth to seek that which is gone astray? And if it so be that he find it, Amen I say to you, he rejoiceth more for that than for the ninety-nine that went not astray. Even so it is not the will of your Father who is in heaven that one of these little ones should perish.

But if thy brother shall offend against thee, go and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more; that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the church. And if he will not hear the church, let him be to thee as the heathen and the publican.

Amen I say to you, Whatsoever you shall bind on earth shall be bound also in heaven; and whatsoever you shall loose on earth shall be loosed also in heaven.

Again I say to you, That if two of you shall agree upon earth concerning anything whatsoever they shall

ask, it shall be done for them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them.

SECT. LXV. IN ANSWER TO A QUESTION BY PETER, OUR LORD GIVES THE PARABLE OF THE UNMERCIFUL SERVANT.

Then Peter came unto him and said, Lord, how often shall my brother offend against me, and I forgive him? till seven times? Jesus saith to him, I say not to thee till seven times, but till seventy times seven.

Therefore is the kingdom of heaven likened to a king, who would take an account of his servants; and when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant falling down, besought him, saying, Have patience with me, and I will pay thee all. And the lord of that servant being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him an hundred pence; and laying hold of him, he took him by the throat, saying, Pay what thou owest. And his fellow-servant, falling down, besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he paid the debt.

Now his fellow-servants, when they saw what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him, and said to him, Thou wicked servant; I forgave thee all the debt, because thou besoughtest me. Shouldst not thou then have had compassion also on thy fellow-servant, even as I had compassion on thee?

And his lord, being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if ye forgive not every one his brother from your hearts.

SECT. LXVI. JESUS GOES UP TO JERUSALEM FOR THE FEAST OF TABERNACLES. HE DISCOURSES THERE WITH THE JEWS.

Now the Jews' feast of tabernacles was at hand,* and his brethren said to him, Pass from hence, and go into Judea, that thy disciples also may see thy works which thou dost; for there is no man that doth anything in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world. For neither did his brethren believe in him.

Then Jesus said to them, My time is not yet come; but your time is always ready. The world cannot hate you; but me it hateth, because I give testimony of it that the works thereof are evil. Go ye up to this festival; but I go not up yet to this festival, because my time is not accomplished. When he had said these things, he himself stayed in Galilee.

But after his brethren were gone up, then he also went up to the feast, not openly, but as it were in secret.

The Jews sought him on the festival-day, and said, Where is he? And there was much murmuring among the multitude concerning him; for some said, He is a good man; and others said, No, but he seduceth the people. Yet no man spake openly of him, for fear of the Jews.

Jerusalem.

* See Deut. xvi. 13. This feast was one of the three great feasts of the Jews. It was kept in the autumn, on the 10th of the month Tisri, and lasted seven days, during which time the people were to dwell in tents or booths. It was meant as a thanksgiving for the harvest, and a commemoration of the dwelling in tents in the wilderness.

Now about the midst of the feast, Jesus went up into the temple and taught; and the Jews wondered, saying, How doth this man know letters, having never learned?

Jesus answered them and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory; but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law?

Why seek ye to kill me? The multitude answered and said, Thou hast a devil; who seeketh to kill thee?

Jesus answered and said to them, One work I have done, and ye all wonder. Therefore Moses gave you circumcision (not that it is of Moses, but of the fathers), and on the Sabbath-day ye circumcise a man. If a man receive circumcision on the Sabbath-day, that the law of Moses may not be broken; are ye angry at me because I have healed the whole man on the Sabbath-day? Judge not according to the appearance, but judge just judgment.

Some therefore of Jerusalem said, Is not this he whom they seek to kill? And behold, he speaketh openly, and they say nothing to him. Have the rulers known for a truth that this is the Christ? But we know this man whence he is; but when the Christ cometh, no man knoweth whence he is.

Jesus therefore cried out in the temple, teaching and saying, Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him, because I am from him, and he hath sent me.

They sought therefore to apprehend him; and no man laid hands on him, because his hour was not yet come. But many of the people believed in him, and

said, When the Christ cometh, will he do more miracles than these which this man doth?

SECT. LXVII. THE PHARISEES SEND TO APPREHEND HIM.

The Pharisees heard the people murmuring these things concerning him, and the rulers and Pharisees sent officers to apprehend him.

Jesus therefore said to them, Yet a little while I am with you, and then I go to him that sent me. Ye shall seek me, and shall not find me; and where I am, thither ye cannot come.

The Jews therefore said among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What is this that he hath said, Ye shall seek me, and shall not find me; and where I am, ye cannot come?

And on the last and great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink. He that believeth in me, as the Scripture saith, *Out of his belly shall flow rivers of living water* (Isaiah lviii. 11). Now this he said of the Spirit, which they who believed in him should receive, for as yet the Spirit was not given, because Jesus was not yet glorified.

Some of the multitude therefore, when they had heard these words of his, said, This is indeed the prophet. Others said, This is the Christ. But some said, Doth the Christ come out of Galilee? Doth not the Scripture say, That Christ cometh out of the seed of David, and from Bethlehem, the town where David was? So there arose a dissension among the people because of him. And some of them would have apprehended him; but no man laid hands upon him.

The officers therefore came to the chief priests and the Pharisees. And they said to them, Why have ye

not brought him? The officers answered, Never did man speak like this man. Then the Pharisees answered them, Are ye also seduced? Hath any one of the rulers believed in him, or any of the Pharisees? But this multitude, that knoweth not the law, are accursed.

Nicodemus said to them (he that came to him by night, being one of them), Doth our law judge any man unless it first hear him and know what he doth? They answered and said to him, Art thou also a Galilean? Search the Scriptures, and see that out of Galilee no prophet ariseth.

And every man returned to his own house; and Jesus went to Mount Olivet.

SECT. LXVIII. THE NEXT DAY THE PHARISEES BRING TO JESUS A WOMAN TAKEN IN ADULTERY. HIS DISCOURSE TO THEM.

And early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them. **Jerusalem.**

And the Scribes and Pharisees bring unto him a woman taken in adultery; and they set her in the midst, and said to him, Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such a one.* But what sayest thou? And this they said, tempting him, that they might accuse him. But Jesus bowing himself down wrote with his finger on the ground.

When therefore they continued asking him, he lifted up himself and said to them, He that is without sin among you let him first cast a stone at her. And again stooping down, he wrote on the ground. But they hearing this went out one by one, beginning at the eldest; and Jesus alone remained, and the woman standing in the midst. Then Jesus lifting

* Lev. xx. 10.

up himself said to her, Woman, where are they that accused thee? hath no man condemned thee? And she said, No man, Lord. And Jesus said, Neither will I condemn thee. Go, and now sin no more.

Again therefore Jesus spake to them, saying, I am the light of the world: he that followeth me walketh not in darkness, but shall have the light of life.

The Pharisees therefore said to him, Thou givest testimony of thyself: thy testimony is not true.

Jesus answered and said to them, Although I give testimony of myself, my testimony is true; for I know whence I came, and whither I go; but ye know not whence I come, nor whither I go. Ye judge according to the flesh; I judge not any man. And if I do judge, my judgment is true; because I am not alone, but I and the Father that sent me. And in your law it is written,* that the testimony of two men is true. I am one that give testimony of myself; and the Father that sent me giveth testimony of me.

They said therefore to him, Where is thy Father? Jesus answered, Ye know neither me nor my Father: if ye did know me, ye would know my Father also. These words Jesus spake in the treasury, teaching in the temple: and no man laid hands on him, because his hour was not yet come.

Again therefore Jesus said to them, I go; and ye shall seek me, and ye shall die in your sin. Whither I go ye cannot come.

The Jews therefore said, Will he kill himself? because he said, whither I go ye cannot come.

And he said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of this world. Therefore I said to you that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sin.

They said therefore to him, Who art thou?

* Deut. xvii. 6.

Jesus said to them, The same that I told you from the beginning. Many things I have to speak and to judge of you. But he that sent me is true, and the things I have heard of him, these same I speak in the world.

And they understood not that he called God his father.

Jesus therefore said to them, When ye shall have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak: and he that sent me is with me, and he hath not left me alone; for I do always the things that please him.

When he spake these things, many believed in him.

Then said Jesus to those Jews who believed in him, If ye continue in my word, ye shall be my disciples indeed. And ye shall know the truth, and the truth shall make you free.

They answered him, We are the seed of Abraham, and we have never been slaves to any man; how sayest thou, Ye shall be free?

Jesus answered them, Amen, amen, I say unto you, that whosoever committeth sin is the servant of sin. Now the servant abideth not in the house for ever; but the son abideth for ever. If therefore the son shall make you free, ye shall be free indeed. I know that ye are the children of Abraham; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father; and ye do the things that ye have seen with your father.

They answered and said to him, Abraham is our father.

Jesus said to them, If ye be the children of Abraham, do the works of Abraham. But now ye seek to kill me, a man that hath spoken the truth to you, which I have heard of God. This Abraham did not. Ye do the works of your father.

They said therefore to him, We are not born of fornication; we have one Father, even God.

Jesus therefore said to them, If God were your father, ye would indeed love me; for I proceeded forth and am come from God; for I came not of myself, but he sent me. Why do ye not know my speech? Because ye cannot hear my word. Ye are of your father the devil; and the desires of your father ye will do. He was a murderer from the beginning; and he stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof. But if I say the truth, ye believe me not. Which of you shall convince me of sin? If I say the truth to you, why do ye not believe me? He that is of God heareth the words of God. Therefore ye hear them not, because ye are not of God.

The Jews therefore answered and said to him, Do not we say well that thou art a Samaritan and hast a devil?

Jesus answered, I have not a devil; but I honour my Father, and ye have dishonoured me. But I seek not my own glory: there is one that seeketh and judgeth. Amen, amen, I say to you, If any man keep my word, he shall not see death for ever.

The Jews therefore said, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If any man keep my word, he shall not taste death for ever. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?

Jesus answered, If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom ye say that he is your God. And ye have not known him: but I know him; and if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. Abraham, your father,

rejoiced that he might see my day: he saw it, and was glad.

The Jews therefore said to him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said to them, Amen, amen I say to you, before Abraham was, I am. They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

SECT. LXIX. JESUS GIVES SIGHT TO THE MAN BORN BLIND.

And Jesus passing by saw a man who was blind from his birth. And his disciples asked him, Rabbi, who hath sinned, this man or his parents, that he should be born blind? **Jerusalem.**

Jesus answered, Neither hath this man sinned nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me whilst it is day; the night cometh, when no man can work. As long as I am in the world I am the light of the world.

When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him, Go, wash in the pool of Siloe (which is being interpreted, Sent). He went therefore and washed, and he came seeing.

The neighbours, therefore, and they that had seen him before that he was a beggar, said, Is not this he that sat and begged? Some said, This is he. But others said, No, but he is like him. But he said, I am he. They said therefore to him, How were thy eyes opened? He answered, That man that is called Jesus made clay and anointed my eyes, and said to me, Go to the pool of Siloe and wash. And I went, I washed, and I see. And they said to him, Where is he? He saith, I know not. They bring him that had been blind to the Pharisees. Now it was the

Sabbath when Jesus made the clay and opened his eyes.

Again, therefore, the Pharisees asked him how he had received his sight; but he said to them, He put clay upon my eyes, and I washed, and I see. Some, therefore, of the Pharisees said, This man, that keepeth not the Sabbath, is not of God. But others said, How can a man that is a sinner, do such miracles? And there was a division among them. They say, therefore, to the blind man again, What sayest thou of him that hath opened thy eyes? And he said, He is a prophet.

The Jews then did not believe concerning him that he had been blind and had received his sight, until they called the parents of him that had received his sight and asked them, saying, Is this your son, who ye say was born blind? How then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind; but how he now seeth we know not; nor who hath opened his eyes we know not: ask him himself. He is of age; let him speak for himself.

These things his parents said because they feared the Jews; for the Jews had already agreed among themselves that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say, He is of age; ask him. They, therefore, again called the man that had been blind, and said to him, Give glory to God. We know that this man is a sinner.

He said therefore to them, If he be a sinner, I know not; one thing I know, that whereas I was blind, now I see.

They said then to him, What did he to thee? how did he open thine eyes? He answered them, I have told you already, and ye have heard; why would ye hear it again? will ye also become his disciples?

They reviled him therefore, and said, Be thou his disciple; but we are the disciples of Moses. We know that God spake to Moses; but as to this man, we know not from whence he is.

The man answered and said to them, Why, herein is a wonderful thing, that ye know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners; but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything.

They answered and said to him, Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said to him, Dost thou believe in the Son of God? He answered and said, Who is he, Lord, that I may believe in him? And Jesus said to him, Thou hast both seen him, and it is he that talketh with thee. And he said, I believe, Lord. And falling down, he adored him.

And Jesus said, For judgment I am come into this world, that they who see not may see, and that they who see may become blind.

And some of the Pharisees, who were with him, heard; and they said unto him, Are we also blind?

Jesus said to them, If ye were blind, ye should not have sin; but now ye say, We see, your sin remaineth.

SECT. LXX. JESUS CONTINUES HIS DISCOURSE. HE SPEAKS OF HIMSELF AS THE DOOR AND THE GOOD SHEPHERD.

Amen, amen I say unto you, He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a **Jerusalem.**

thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them, and the sheep follow him, because they know his voice; but a stranger they follow not, but flee from him; for they know not the voice of strangers.

This proverb Jesus spake to them, but they understood not what he spake to them. Jesus therefore said to them again, Amen, amen I say to you, I am the door of the sheep; all others, as many as have come, are thieves and robbers, and the sheep heard them not. I am the door. By me, if any man enter in, he shall be saved; and he shall go in and go out, and shall find pastures. The thief cometh not but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly.

I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf catcheth and scattereth the sheep: and the hireling fleeth because he is a hireling, and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, I also know the Father; and I lay down my life for my sheep. And other sheep I have that are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. Therefore doth the Father love me because I lay down my life, that I may take it again. No man taketh it away from me; but I lay it down of myself, and I have power to lay it down, and I have power to take it up again. This commandment have I received of my Father.

A dissension rose again among the Jews for these words. And many of them said, He hath a devil, and is mad; why hear you him? Others said, These are not the words of one that hath a devil. Can a devil open the eyes of the blind?

SECT. LXXI. OUR LORD, AFTER RETURNING TO GALILEE, SETS OUT AGAIN FROM THENCE FOR HIS LAST JOURNEY TOWARDS JERUSALEM. A.D. 29.*

And it came to pass that when the days of his assumption were now coming on, he steadfastly set his face to go to Jerusalem. And he sent messengers before his face; and they went and entered into a city of the Samaritans, to prepare for him. And they received him not, because his face was as of one going to Jerusalem. And when his disciples James and John had seen this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them? And turning he rebuked them, saying, Ye know not of what spirit ye are. The Son of man came not to destroy life, but to save it. And they went into another town.

And it came to pass, as they walked in the way, that a certain man said to him, I will follow thee whithersoever thou goest. Jesus said to him, The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head.

But he said to another, Follow me. And he said, Lord, suffer me first to go and to bury my father. And Jesus said to him, Let the dead bury their dead; but go thou and preach the kingdom of God.

And another said, I will follow thee, Lord; but let me first take my leave of them that are at my house. Jesus said to him, No man putting his hand

* This return to Galilee is not expressly mentioned by any of the Evangelists; but the order of events implies it.

to the plough and looking back is fit for the kingdom of God.

SECT. LXXII. JESUS SENDS FORTH THE SEVENTY-TWO DISCIPLES. HIS INSTRUCTIONS TO THEM.

And after these things the Lord appointed also other seventy-two; and he sent them two and two before his face into every city and place whither he himself was to come; and he said to them, The harvest indeed is great, but the labourers are few. Pray ye, therefore, the Lord of the harvest that he send labourers into his harvest. Go. Behold, I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house remain, eating and drinking such things as they have; for the labourer is worthy of his hire. Remove not from house to house. And into what city soever ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein, and say to them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, going forth into the streets thereof, say, Even the very dust of your city that cleaveth to us we wipe off against you; yet know this, that the kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom than for that city.

Woe to thee, Corozain; woe to thee, Bethsaida: for if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust

down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

SECT. LXXIII. JESUS HAVING LEFT GALILEE, JOURNEYS ON TOWARDS JUDEA. ON HIS WAY HE ANSWERS THE LAWYER. THE PARABLE OF THE GOOD SAMARITAN.

And rising up from thence, he cometh into the territories of Judea beyond the Jordan; and the people flock to him again. And behold a certain lawyer stood up, tempting him, and saying, Master, what must I do to possess eternal life?

But he said to him, What is written in the law? how readest thou? He answered and said, *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself* (Deut. vi. 5). And he said to him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said to Jesus, And who is my neighbour?

And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it chanced that a certain priest went down the same way, and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and seeing him was moved with compassion; and going up to him bound up his wounds, pouring in oil and wine, and setting him upon his own beast brought him to an inn, and took care of him. And the next day he took out two denarii,* and gave to the host, and said, Take care of him; and whatsoever thou shalt spend over and above, I at my

* *i.e.* two days' wages: see Matthew xx. 2.

return will repay thee. Which of these three in thy opinion was neighbour to him that fell among the robbers?

But he said, He that showed mercy to him. And Jesus said to him, Go and do thou in like manner.

SECT. LXXIV. JESUS TEACHES THE DISCIPLES TO PRAY. THE PARABLE OF THE FRIEND AT MIDNIGHT.

And it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, as John also taught his disciples.

And he said to them, When ye pray, say, Father, hallowed be thy name; thy kingdom come; give us this day our daily bread; and forgive us our sins, for we also forgive every one that is indebted to us; and lead us not into temptation.

And he said to them, Which of you shall have a friend, and shall go to him at midnight and shall say to him, Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him. And he from within should answer and say, Trouble me not; the door is now shut, and my children are with me in bed: I cannot rise and give thee. Yet if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you: for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. And which of you if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he reach him a scorpion? If ye then,

being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?

SECT. LXXV. A PHARISEE ASKS JESUS TO DINE. JESUS WARNS THE PHARISEES.

And as he was speaking, a certain Pharisee prayed him that he would dine with him; and he went in and sat down to eat. And the Pharisee began to say, thinking within himself, why he had not washed before dinner. And the Lord said to him, Now ye Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. Ye fools, did not he that made that which is without make also that which is within? But rather give alms of that which ye have; and behold, all things are clean unto you. But woe to you, Pharisees; because ye tithe mint and rue and every herb, and pass over judgment and the love of God. Now these things ye ought to have done, and not to leave the other undone. Woe to you, Pharisees; because ye love the uppermost seats in the synagogues, and salutations in the market-place. Woe to you, because ye are as sepulchres that appear not, and men that walk over are not aware of them.

And one of the lawyers answering saith to him, Master, in saying these things thou reproachest us also.

But he said, Woe to you lawyers also; because ye load men with burdens which they cannot bear, and ye yourselves touch them not with one of your fingers. Woe to you who build the monuments of the prophets, and your fathers killed them. Truly ye bear witness that ye consent to the doings of your fathers; for they indeed killed them, and ye build their sepulchres. Therefore also the wisdom of God

saith, I will send them prophets and apostles; and some of them they will kill and persecute; that the blood of all the prophets which was shed from the foundation of the world may be required of this generation. From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple, yea I say to you, it shall be required of this generation. Woe to you, lawyers; for ye have taken away the key of knowledge: ye yourselves have not entered in, and those that were entering in ye have hindered.

And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him, and to provoke him to speak about many things, lying in wait for him, and seeking to catch something from his mouth, that they might accuse him.

SECT. LXXVI. A MULTITUDE HAVING COLLECTED, JESUS DISCOURSES TO THEM. THE PARABLE OF THE RICH FOOL.

And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples, Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that shall not be revealed, nor hidden that shall not be known. For whatsoever things ye have spoken in darkness shall be published in the light, and that which ye have spoken in the ear in the chambers shall be preached on the house-tops.

And I say to you, my friends, Be not afraid of them who kill the body, and after that have no more that they can do. But I will show you whom ye shall fear: fear ye him who, after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many

sparrows. And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that shall deny me before men shall be denied before the angels of God. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but to him that shall blaspheme against the Holy Ghost it shall not be forgiven.

And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what ye shall answer or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye must say.

And one of the multitude said to him, Master, speak to my brother, that he divide the inheritance with me. But he said to him, Man, who hath appointed me judge or divider over you? And he said to them, Take heed and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth.

And he spake a parable to them, saying, The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and will build greater; and into them will I gather all my produce and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thy rest, eat, drink, make good cheer. But God said to him, Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God.

And he said to his disciples, Therefore I say to you, Be not solicitous for your life, what ye shall eat; nor for your body, what ye shall put on. The life is more than the meat, and the body is more than the

raiment. Consider the ravens; for they sow not, neither do they reap, neither have they storehouse nor barn; and God feedeth them. How much are ye more valuable than they? And which of you by taking thought can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are ye solicitous for the rest? Consider the lilies, how they grow—they labour not, neither do they spin; but I say unto you, not even Solomon, in all his glory, was clothed like one of these. Now if God clothe in this manner the grass, that is to-day in the field, and to-morrow is cast into the oven, how much more you, O ye of little faith? And seek ye not what ye shall eat or what ye shall drink, and be not lifted up on high;* for all these things do the nations of the world seek; but your Father knoweth that ye have need of these things. But seek ye first the kingdom of God and his justice, and all these things shall be added unto you. Fear not, little flock; for it hath pleased your Father to give you the kingdom. Sell what ye possess, and give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not, where no thief approacheth nor moth corrupteth: for where your treasure is, there will your heart be also.

Let your loins be girt, and lamps burning in your hands, and ye yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Amen I say to you, that he will gird himself, and make them sit down to meat, and passing from one to another will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so doing, blessed are those servants.

* Or, according to the Greek, "be not tossed about with anxiety."

But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye then also ready; for at what hour ye think not the Son of man will come.

And Peter said to him, Lord, dost thou speak this parable to us, or likewise to all? And the Lord said, Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of food in due season? Blessed is that servant whom when his lord shall come he shall find so doing. Verily I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart, My lord is long in coming, and shall begin to strike the men-servants and maid-servants, and to eat and to drink and be drunk; the lord of that servant will come in the day that he expecteth not, and at the hour that he knoweth not, and shall cut him off, and shall appoint him his portion with unbelievers. And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required; and to whom they have committed much, of him they will demand the more.

I am come to cast fire on the earth; and what will I but that it be kindled? And I have a baptism wherewith I am to be baptised; and how am I straitened until it be accomplished! Think ye that I am come to give peace on earth? I tell you no, but division; for there shall be from henceforth five in one house divided; three against two, and two against three. The father shall be divided against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the

mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

And he said also to the multitudes, When ye see a cloud rising from the west, immediately ye say, A shower is coming; and so it happeneth. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye know how to discern the face of the heaven and of the earth; but how is it that ye do not discern this time? And why even of yourselves do ye not judge that which is just?

SECT. LXXVII. JESUS URGES THE NECESSITY OF PENANCE. THE PARABLE OF THE BARREN FIG-TREE.

And there were present at that very time some that told him of the Galileans whose blood Pilate had mingled with their sacrifices.

And he answered and said to them, Think ye that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you; but unless ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe and slew them; think ye that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you; but except ye repent, ye shall all likewise perish.

He spake also this parable, A certain man had a fig-tree planted in his vineyard; and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard, Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down therefore; why cumbereth it the ground? But he answering said to him, Lord, let it alone this year also, until I dig about it and dung it. And if happily it bear fruit, well; but if not, then after that thou shalt cut it down.

SECT. LXXVIII. THE SEVENTY-TWO RETURN. JESUS DISCOURSES TO THEM.

And the seventy-two returned with joy, saying, Lord, the devils also are subject to us in thy name.

And he said to them, I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy; and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven.

In that same hour he rejoiced in the Holy Ghost, and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones; yea, Father; for so it hath seemed good in thy sight. All things are delivered to me by my Father; and no one knoweth who the Son is but the Father, and who the Father is but the Son, and to whom the Son will reveal him.

And turning to his disciples he said, Blessed are the eyes that see the things which ye see. For I say to you, that many prophets and kings have desired to see the things that ye see, and have not seen them; and to hear the things that ye hear, and have not heard them.

SECT. LXXIX. JESUS HEALS THE INFIRM WOMAN ON THE SABBATH, AND CONTINUES HIS JOURNEY, DISCOURSING BY THE WAY.

And he was teaching in their synagogue on the Sabbath. And behold there was a woman who had a spirit of infirmity eighteen years, and she was bowed together, neither could she look upwards at all. And when Jesus saw her, he called her unto him and said to her, Woman, thou art delivered from thy infirmity.

And he laid his hands upon her, and immediately she was made straight, and glorified God.

And the ruler of the synagogue (being angry that Jesus had healed on the Sabbath) answered and said to the multitude, Six days there are wherein ye ought to work. In them, therefore, come and be healed, and not on the Sabbath-day.

And the Lord answering him said, Ye hypocrites; doth not everyone of you on the Sabbath-day loose his ox or his ass from the manger and lead him to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to be loosed from this bond on the Sabbath-day? And when he said these things, all his adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by him.

And he went through the cities and towns teaching and making his journey to Jerusalem. And a certain man said to him, Lord, are they few that are saved? But he said to them, Strive to enter in by the narrow gate; for many, I say to you, shall seek to enter in, and shall not be able. But when the master of the house shall be gone in, and shall shut to the door, ye shall begin to stand without and knock at the door, saying, Lord, open to us. And he shall answer and shall say to you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. And he shall say to you, I know you not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east and the west, and the north and the south, and shall sit down in the kingdom of God. And behold, there are last that shall be first, and there are first that shall be last.

SECT. LXXX. THE PHARISEES BRING A MESSAGE FROM HEROD. OUR LORD'S ANSWER.

The same day there came some of the Pharisees, saying to him, Depart, and get thee hence, for Herod* hath a mind to kill thee. Perea.

And he said to them, Go and tell that fox, Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless I must walk to-day and to-morrow and the day following, because it cannot be that a prophet perish out of Jerusalem. Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not! Behold, your house shall be left to you desolate. And I say to you, that ye shall not see me till the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

SECT. LXXXI. JESUS LEAVES PEREA AND IS RECEIVED AT BETHANY INTO THE HOUSE OF MARTHA.

And he went through the cities and towns teaching, and making his journey to Jerusalem. Bethany. Now it came to pass as they went, that he entered into a certain town, and a certain woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet, and heard his word. But Martha was busy about much serving; and she stood and said, Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me.

And the Lord answered and said to her, Martha, Martha, thou art careful and art troubled about many

* This was Herod Antipas, who was governor not only of Galilee, but also of Perea, where Jesus at that time was.

things; but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

SECT. LXXXII. JESUS ARRIVES AT JERUSALEM, AND KEEPS THE FEAST OF THE DEDICATION. HE LEAVES AGAIN AFTER THE FEAST.

And it was the feast of the dedication* at Jerusalem; and it was winter. And Jesus walked in the temple, in Solomon's porch. The Jews therefore came round about him and said to him, How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly.

Jerusalem.

Jesus answered them, I speak to you, and ye believe not; the works that I do in the name of my Father, they give testimony of me; but ye do not believe because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give them life everlasting, and they shall not perish for ever; and no man shall pluck them out of my hand. That which my Father hath given me is greater than all;† and no man can snatch them out of the hand of my Father. I and the Father are one.

The Jews then took up stones to stone him. Jesus answered them, Many good works I have showed you from my Father; for which of those works do ye stone me?

The Jews answered him, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, *I said, ye are gods?* (Ps. lxxxi. 6.) If he called them gods to whom the word of God was spoken,—and the Scrip-

* A feast instituted in commemoration of the purifying of the temple from the profanation of Antiochus Epiphanus. See 1 Mac. iv. 59.

† Or, as it is in the Greek, "My Father, who hath given them to me, is greater than all."

ture cannot be broken—do ye say of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God? If I do not the works of my Father, believe me not; but if I do, though ye will not believe me, believe the works, that ye may know and believe that the Father is in me, and I in the Father.

They sought, therefore, to take him; and he escaped out of their hands. And he went again beyond the Jordan, into that place where John was baptising first; and there he abode. And many resorted to him; and they said, John indeed did no sign. But all things whatsoever John said of this man were true. And many believed in him.

SECT. LXXXIII. JESUS EATS BREAD AT A PHARISEE'S HOUSE, AND HEALS THE DROPSICAL MAN. THE PARABLE OF THE GREAT SUPPER.

And it came to pass when Jesus went into the house of one of the chief of the Pharisees on the Sabbath-day to eat bread, that they watched him. And behold, there was a certain man before him that had the dropsy. And Jesus answering spake to the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? But they held their peace. And he took him and healed him, and sent him away. And answering them he said, Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath-day? And they could not answer him to these things.

Beyond the Jordan.

And he spake a parable also to them that were invited, marking how they chose the first seats at the table, saying to them, When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited; and he that invited thee and him come and say to

thee, Give this man place; and then thou begin with shame to take the lowest place. But when thou art invited, go sit down in the lowest place; that when he who invited thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. For every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

And he said to him also that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich, lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

When one of them that sat at table with him had heard these things, he said to him, Blessed is he that shall eat bread in the kingdom of God.

But he said to him, A certain man made a great supper, and invited many; and he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they all with one consent began to make excuse. The first said to him, I have bought a farm, and I must needs go out and see it; I pray thee hold me excused. And another said, I have bought five yoke of oxen, and I go to try them; I pray thee hold me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returning told these things to his lord. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the feeble and the blind and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord

said to the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited shall taste of my supper.

SECT. LXXXIV. GREAT MULTITUDES FOLLOW JESUS BEYOND THE JORDAN. HIS WARNING TO THEM.

And there went great multitudes with him; and he turned and said to them, If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple; and whosoever doth not carry his cross and come after me cannot be my disciple. For which of you having a mind to build a tower doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it; lest, after he has laid the foundation and is not able to finish it, all that see it begin to mock him, saying, This man began to build, and was not able to finish? Or what king about to go to make war against another king doth not first sit down and think whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, whilst the other is yet afar off, he sendeth an embassy and desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth cannot be my disciple.

SECT. LXXXV. THE SCRIBES AND PHARISEES MURMUR AT JESUS. THE PARABLES OF THE LOST SHEEP, OF THE LOST PIECE OF MONEY, AND OF THE PRODIGAL SON.

Now the publicans and sinners drew near unto him to hear him; and the Pharisees and the Scribes murmured, saying, This man receiveth sinners and eateth with them.

And he spoke to them this parable, saying, What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? and when he hath found it, doth he not lay it upon his shoulders, rejoicing; and coming home call together his friends and neighbours, saying to them, Rejoice with me, for I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance.

Or what woman having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently until she find it? and when she hath found it call together her friends and neighbours, saying, Rejoice with me, because I have found the groat that I had lost? So I say to you, There shall be joy before the angels of God upon one sinner doing penance.

And he said, A certain man had two sons; and the younger of them said to his father, Father, give me the portion of substance that falleth to me: and he divided unto them his substance. And not many days after the younger son, gathering all together, went abroad into a far country, and there wasted his substance with living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; and no man gave unto him. And when he returned to himself he said, How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise, and will go to my father, and say to him, Father, I have sinned against heaven and before thee; I am not worthy to be called thy son; make me as one of thy hired servants. And he rose up and he came to his father. And when he

was a great way off, his father saw him, and was moved with compassion, and ran and fell on his neck and kissed him. And the son said to him, Father, I have sinned against heaven and before thee; I am not now worthy to be called thy son. But the father said to his servants, Bring forth quickly the first robe and put it on him, and put a ring on his finger, and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field; and when he came and drew nigh to the house he heard music and dancing; and he called one of the servants and asked what these things meant; and he said to him, Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore came out and began to entreat him; and he answering said to his father, Behold, for so many years do I serve thee, and I have never transgressed thy commandment; and yet thou hast never given me a kid to make merry with my friends; but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him, Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad; for this thy brother was dead, and is alive again; he was lost, and is found.

SECT. LXXXVI. JESUS ADDS THE PARABLES OF THE UNJUST STEWARD AND OF THE RICH MAN AND LAZARUS, AND SPEAKS TO HIS DISCIPLES ON SCANDALS.

And he said also to his disciples, There was a certain rich man who had a steward; and the same was accused unto him that he had wasted his goods.

And he called him, and said to him, How is it that I hear this of thee? give an account of thy stewardship; for now thou canst be steward no longer. And the steward said within himself, What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.

Therefore calling together everyone of his lord's debtors, he said to the first, How much dost thou owe my lord? but he said, An hundred barrels of oil. And he said to him, Take thy bill, and sit down quickly and write fifty. Then he said to another, And how much dost thou owe? and he said, An hundred quarters of wheat. He said to him, Take thy bill, and write eighty. And the lord commended the unjust steward, inasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light.

And I say to you, Make unto you friends of the mammon of iniquity; that when ye shall fail, they may receive you into everlasting dwellings. He that is faithful in that which is least is faithful also in that which is greater, and he that is unjust in that which is little is unjust also in that which is greater. If then ye have not been faithful in the unjust mammon, who will intrust you with the true riches? and if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other: ye cannot serve God and mammon.

Now the Pharisees, who were covetous, heard all these things; and they derided him. And he said to them, Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is an abomination before God.

There was a certain rich man, who was clothed in purple and fine linen, and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died, and he was buried in hell; and lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water to cool my tongue; for I am tormented in this flame. And Abraham said to him, Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And besides all this, between us and you there is fixed a great gulf; so that they who would pass from hence to you cannot, nor from thence come hither.

And he said, Then, father, I beseech thee that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torments. And Abraham said to him, They have Moses and the prophets; let them hear them. But he said, Nay, father Abraham, but if one went to them from the dead they will do penance. And he said to him, If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.

And he said to his disciples, It is impossible that scandals should not come; but woe to him through whom they come. It were better for him that a millstone were hanged about his neck, and that he be cast into the sea, than that he should cause one of these little ones to stumble. Take heed to yourselves. If thy brother sin against thee, reprove him; and if he repent,

forgive him. And if he sin against thee seven times in a day, and seven times in a day, be converted unto thee, saying, I repent, forgive him.

And the Apostles said to the Lord, Increase our faith. And the Lord said, If ye had faith like to a grain of mustard-seed, ye might say to this mulberry-tree, Be thou rooted up, and be thou transplanted into the sea; and it would obey you.

But which of you having a servant ploughing or feeding cattle will say to him, when he is come from the field, Go at once and sit down to meat; and will not rather say to him, Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink? Doth he thank that servant for doing the things which he commanded him? I think not. So ye also, when ye shall have done all these things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

SECT. LXXXVII. JESUS LEAVES PEREA TO GO AGAIN TO BETHANY, WHERE HE RAISES LAZARUS.

Now there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.) His sisters therefore sent to him, saying, Lord, behold he whom thou lovest is sick. And Jesus hearing it said to them, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it. Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard therefore that he was sick, he still remained in the same place two days. Then after that, he said to his disciples, Let us go into Judea again.

The disciples say to him, Rabbi, the Jews of late sought to stone thee, and goest thou thither again?

Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world; but if he walk in the night, he stumbleth, because the light is not in him.

These things he said; and after that he said to them, Lazarus our friend sleepeth; but I go that I may awake him out of sleep.

His disciples therefore said, Lord, if he sleep, he shall do well. But Jesus spake of his death, and they thought he spake of the repose of sleep.

Then therefore Jesus said to them plainly, Lazarus is dead; and I am glad for your sake that I was not there, that ye may believe. But let us go to him.

Then Thomas, who is called Didymus, said to his fellow-disciples, Let us go also, that we may die with him.

So Jesus came, and found that he had been four days already in the grave.

Now Bethania was near Jerusalem, about fifteen furlongs off. And many of the Jews were come to Martha and Mary to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet him; but Mary sat at home.

Bethany.

And Martha said to Jesus, Lord, if thou hadst been here, my brother had not died; but now also I know that whatever thou wilt ask of God, God will give it thee.

Jesus saith to her, Thy brother shall rise again.

Martha saith to him, I know that he shall rise again in the resurrection at the last day.

Jesus said to her, I am the resurrection and the life; he that believeth in me, although he be dead, shall live; and everyone that liveth, and believeth in me, shall never die. Believest thou this?

She saith to him, Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.

And when she had said these things, she went and called her sister Mary secretly, saying, The Master is come, and calleth for thee. She, as soon as she heard this, riseth quickly and cometh to him; for Jesus was not yet come into the town, but was still in that place where Martha met him. The Jews therefore who were with her in the house and were comforting her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth to the sepulchre to weep there.

When Mary therefore was come where Jesus was, seeing him, she fell down at his feet, and said, Lord, if thou hadst been here, my brother had not died.

When Jesus therefore saw her weeping, and the Jews that were come with her weeping, he groaned in spirit and was troubled, and said, Where have ye laid him? They say to him, Lord, come and see. And Jesus wept. The Jews therefore said, Behold how he loved him. But some of them said, Could not he that opened the eyes of the man born blind have caused that this man should not die?

Jesus therefore, again groaning in himself, cometh to the sepulchre. Now it was a cave, and a stone was laid over it. Jesus said, Take away the stone.

Martha, the sister of him that was dead, saith to him, Lord, by this time he stinketh; for he is now four days dead.

Jesus saith to her, Did I not say to thee, that if thou wouldst believe, thou shouldst see the glory of God?

They took therefore the stone away; and Jesus lifting up his eyes said, Father, I give thee thanks that thou hast heard me; and I know that thou hearest me always; but because of the people that stand about have I said it, that they may believe that thou hast sent me.

When he had said these things, he cried with a loud voice, Lazarus, come forth. And immediately he that had been dead came forth, bound hand and foot with winding bands; and his face was bound about with a napkin. Jesus said to them, Loose him, and let him go.

SECT. LXXXVIII. THE PHARISEES, ENRAGED AT THIS MIRACLE, TAKE COUNSEL AGAINST JESUS. HE GOES TO EPHRAIM.

Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him; but some of them went to the Pharisees, and told them the things that Jesus had done. The chief priests therefore and the Pharisees gathered a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe in him, and the Romans will come and take away our place and nation.

Jerusalem.

But one of them named Caiaphas, being the high priest of that year, said to them, Ye know nothing at all; neither do ye consider that it is expedient for you that one man should die for the people, and that the whole nation perish not.

And this he spake not of himself, but being high priest that year, he prophesied that Jesus should die for the nation; and not only for the nation, but to gather together in one the children of God that were dispersed. From that day therefore they devised to put him to death.

Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, into a city called Ephraim; and there he abode with his disciples.

SECT. LXXXIX. JESUS LEAVES EPHRAIM AND PASSES THROUGH SAMARIA. HE HEALS THE TEN LEPERS.

And it came to pass as he was going to Jerusalem he passed through the midst of Samaria and Galilee.

And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying, Jesus, master, have mercy on us. And when he saw them he said, Go, show yourselves to the priests. And it came to pass as they went they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks; and this man was a Samaritan. And Jesus answering said, Were not ten made clean? and where are the nine? There is no one found to return and give glory to God but this stranger. And he said to him, Arise, go thy way; for thy faith hath made thee whole.

SECT. XC. JESUS SPEAKS OF THE COMING OF THE KINGDOM OF GOD.

And being asked by the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Behold here, or behold there; for lo, the kingdom of God is within you.

And he said to his disciples, The days will come when ye shall desire to see one day of the Son of man, and ye shall not see it. And they will say to you, See here, and See there. Go ye not after, nor follow them: for as the lightning that lighteneth from under heaven shineth unto the parts that are under heaven,

so shall the Son of man be in his day. But first he must suffer many things, and be rejected by this generation.

And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man. They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all.

Likewise as it came to pass in the days of Lot, they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed.

In that hour he that shall be on the house-top, and his goods in the house, let him not go down to take them away; and he that shall be in the field, in like manner let him not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it, and whosoever shall lose it shall preserve it.

I say to you, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other shall be left; two men shall be in the field; the one shall be taken, and the other shall be left. And they answered and said unto him, Where, Lord?

And he said to them, Wheresoever the body shall be, thither will the eagles also be gathered together.

SECT. XCI. THE PARABLES OF THE UNJUST JUDGE, AND OF THE PHARISEE AND THE PUBLICAN.

And he spake also a parable to them, that we ought always to pray, and not to faint, saying, There was a judge in a certain city who feared not God nor regarded man. And there was a certain widow in that city, and she came to him saying, Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself, Although I fear not God nor regard man, yet because this widow is troublesome to me I will avenge her, lest continually coming she weary me.

And the Lord said, Hear what the unjust judge saith. And shall not God avenge his elect, who cry to him day and night, and will he have patience with regard to them? I say to you that he will speedily avenge them. But yet when the Son of man cometh, will he, think ye, find faith on earth?

And he spake also this parable to some who trusted in themselves as just, and despised others. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee standing prayed thus with himself, O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven, but struck his breast, saying, O God, be merciful to me a sinner. I say to you, this man went down to his house justified rather than the other: for everyone that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

SECT. XCII. THE PHARISEES TRY TO ENTRAP JESUS BY A QUESTION ON DIVORCE.

On the borders of Judea.

Then the Pharisees came unto him tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, What did Moses command you? And they said, Moses permitted to write a bill of divorce and to put her away. And Jesus answered and said unto them, For the hardness of your hearts he wrote you this precept. Have ye not read that from the beginning of the creation God made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together let no man put asunder.

They say to him, Why then did Moses command to give a bill of divorce, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so.

And I say to you, that whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that shall marry her that is put away committeth adultery.

And again in the house his disciples asked him about the same thing. And he saith to them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband and be married to another, she committeth adultery.

Then his disciples said, If the case of the man with his wife be so, it is not good to marry. But he said unto them, All men receive not this saying, save they to whom it is given. For there are some eunuchs that were born so from their mother's womb; and

there are eunuchs that were made so by man; and there are eunuchs that have made themselves eunuchs for the kingdom of heaven. He that can receive it let him receive it.

SECT. XCIII. LITTLE CHILDREN ARE BROUGHT TO JESUS. HE LAYS HIS HANDS ON THEM AND BLESSES THEM.

On the borders of Judea.

Then young children were brought unto Jesus, that he should put his hands on them and pray. And the disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Amen I say to you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

SECT. XCIV. JESUS BIDS THE RICH YOUNG RULER GIVE UP HIS POSSESSIONS, AND FOLLOW HIM. THE DISCOURSE ON RICHES.

On the borders of Judea.

And when he was gone forth into the way, a certain ruler ran up, and kneeling before him asked him, Good master, what good thing shall I do that I may inherit eternal life?

Jesus said, Why callest thou me good? None is good but one, that is God. If thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus saith, Thou knowest the commandments: Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Do no fraud; Honour thy father and thy mother; Thou shalt love thy neighbour as thyself.

But he said, Master, all these things have I observed from my youth. What is yet wanting to me? And Jesus looking on him loved him, and said unto him, One thing is wanting to thee; if thou wilt be

perfect, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and take up thy cross and follow me. And the young man was sad at that saying, and went away sorrowful; for he had great possessions.

And when Jesus saw that he was sorrowful, he looked about, and said to his disciples, How hardly shall they that have riches enter into the kingdom of God! And his disciples were amazed at his words. But Jesus again said to them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! And again I say to you, that it is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of God. And when the disciples heard this they were much astonished, and said among themselves, Who then can be saved? And Jesus looking upon them said, With men it is impossible, but with God all things are possible.

SECT. XCV. JESUS SPEAKS OF THE REWARD OF THOSE THAT LEAVE ALL FOR HIS SAKE. THE PARABLE OF THE LABOURERS IN THE VINEYARD.

On the borders of Judea.

Then answered Peter and said unto him, Behold, we have left all and followed thee; what shall we have therefore? And Jesus said unto them, Amen I say to you, that ye who have followed me in the regeneration, when the Son of man shall sit on the seat of his majesty, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, who shall not receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come life everlasting.

But many that are first shall be last, and the last first. For the kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out about the third hour,* he saw others standing in the market-place idle; and he said to them, Go ye also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them, Why stand you here all the day idle? They say to him, Because no man hath hired us. He saith to them, Go ye also into my vineyard.

And when evening was come, the lord of the vineyard saith to his steward, Call the labourers, and pay them their hire, beginning from the last even to the first. When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more; and they also received every man a penny. And as they received it they murmured against the master of the house, saying, These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answered and said to one of them, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thine eye evil because I am good? So shall the last be first, and first last. For many are called, but few chosen.

* About 9 o'clock. The day here alluded to was the Jews' day of twelve hours, which began at 6 in the morning and ended at 6 in the evening. See also St. Mark xv. 25, 33; Acts ii. 15, iii. 1, x. 9.

SECT. XCVI. JESUS, ON THE WAY TO JERUSALEM, AGAIN FORETELLS HIS PASSION, DEATH, AND RESURRECTION. THE AMBITIOUS REQUEST OF THE MOTHER OF JAMES AND JOHN.

And they were in the way going up to Jerusalem. And Jesus went before them; and they were astonished; and as they followed, they were afraid.

Journey from Perea towards Jerusalem.

And Jesus took the twelve disciples apart, and began to tell them what should happen to him, saying, Behold we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished; for he shall be betrayed to the chief priests and to the Scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles; and they shall mock him, and spit on him, and scourge him, and crucify him; and the third day he shall rise again. And they understood none of these things, and this saying was hidden from them, and they understood not the things that were spoken.

Then came to him the mother of the sons of Zebedee and her sons, adoring and asking something of him; and she said, Master, we desire that whatsoever we shall ask thou wouldst do it for us. And he said to them, What would ye that I should do for you? and they said, Grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. And Jesus said to them, Ye know not what ye ask. Can ye drink of the chalice that I drink of, or be baptised with the baptism wherewith I am baptised? They said to him, We can. And Jesus saith to them, Ye shall indeed drink of the chalice that I drink of, and with the baptism wherewith I am baptised ye shall be baptised; but to sit on my right hand or on my left is not mine to give you, but it shall be given to them for whom it is prepared by my Father.

And when the ten heard it, they began to be much displeased at James and John; but Jesus calling them saith to them, Ye know that they who are accounted to rule over the Gentiles lord it over them, and their princes have power over them; but it shall not be so among you, but whosoever will be greater shall be your minister, and whosoever will be first among you shall be the servant of all: for the Son of man also is come not to be ministered unto, but to minister, and to give his life a ransom for many.

SECT. XCVII. OUR LORD ENTERS JERICHO, AND ABIDES AT THE HOUSE OF ZACHEUS.

And Jesus entered and walked through Jericho.

Jericho.

And behold, there was a man named Zacheus, who was the chief among the publicans; and he was rich. And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature; and he ran before, and climbed up into a sycamore-tree, that he might see him; for he was to pass that way.

And when Jesus was come to the place, he looked up and saw him, and said to him, Zacheus, make haste and come down; for this day I must abide in thy house. And he made haste and came down, and received him with joy.

And when they all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zacheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of anything, I restore him four-fold. Jesus said to him, This day is salvation come to this house, inasmuch as he also is a son of Abraham; for the Son of man is come to seek and to save that which was lost.

SECT. XCVIII. THE PARABLE OF THE POUNDS.

As they were hearing these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God would immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return; and he called his ten servants, and gave them ten pounds, and said to them, Trade till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

Jericho.

And it came to pass that he returned, having received the kingdom. And he commanded his servants to be called to whom he had given the money, that he might know how much every man had gained by trading. And the first came and said, Lord, thy pound hath gained ten pounds. And he said to him, Well done, thou good servant; because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came and said, Lord, thy pound hath gained five pounds. And he said to him, Be thou also over five cities. And another came and said, Lord, behold, here is thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. He saith to him, Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow. Why, then, didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by, Take away from him the pound, and give it to him that hath ten pounds. And they said to him, Lord, he hath ten pounds.

But I say to you, that to everyone that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him. But as for those my enemies, who would not have me reign over them, bring them hither and kill them before me.

SECT. XCIX. JESUS RESTORES SIGHT TO TWO BLIND MEN.

Journey from Jericho to Bethany.

And he went out of Jericho* with his disciples and a very great multitude. And behold two blind men sat by the wayside begging (one of them was Bartimeus, the son of Timeus).

And when they heard that it was Jesus of Nazareth, they began to cry out and to say, Jesus, son of David, have mercy on us. And many rebuked them that they might hold their peace; but they cried out a great deal the more, Son of David, have mercy on us.

And Jesus stood still, and commanded them to be called. And they called the blind men, saying, Be of good cheer: arise; he calleth you. And they, casting off their garments, leaped up, and came to him. And Jesus said to them, What will ye that I should do to you? And the blind men said to him, Rabboni, that we may see. And the Lord had compassion on them, and touched their eyes, and said, Go your way; your faith hath made you whole. And immediately they saw, and followed him in the way.

* According to St. Luke, *one* blind man was healed as our Lord drew near to Jericho; according to St. Matthew, *two* blind men were healed as our Lord was leaving the city. St. Mark agrees with St. Luke as to the number healed, and with St. Matthew as to the time.

SECT. C. JESUS ARRIVES AT BETHANY ON THE SIXTH DAY BEFORE THE PASCH.

Friday after sunset,—the beginning of the seventh day of the week, the 9th of Nisan.* A.D. 30.

And the pasch of the Jews was at hand; and many from the country went up to Jerusalem before the pasch to purify themselves. They sought, therefore, for Jesus; and they discoursed one with another, standing in the temple, What think ye that he will not come to the feast? And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

Jerusalem.

Jesus, then, six days before the pasch, came to Bethania, where Lazarus had been dead, whom he raised to life.

SECT. CI. JESUS SUPS WITH SIMON THE LEPER, LAZARUS, MARTHA, AND MARY BEING PRESENT. MARY ANOINTS HIM WITH PRECIOUS OINTMENT.

And they made him a supper there at the house of Simon the leper; and Martha served: but Lazarus was one of them that sat at the table with him. And Mary came to him, having an alabaster-box of precious ointment; and she brake the box, and poured it on his head, and anointed his feet, and wiped them with her hair; and the house was filled with the odour of the ointment. Then one of the disciples, Judas Iscariot (he that was about to betray him), said, Why was not this ointment sold for three hundred pence, and given to the poor? Now

Bethany.

* The Jews reckoned their day of twenty-four hours from sunset to sunset; the seventh day of the week therefore would begin just after sunset on Friday. Nisan was the name of the first month in their sacred year; the word came into use after the Babylonish captivity; the month indicated fell within the time embraced by our March and April.

this he said, not that he cared for the poor, but because he was a thief, and had the purse, and bare what was put therein. Then said Jesus, Let her alone; why trouble ye the woman? She hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye may do them good; but me ye have not always. She hath done what she could; she is come beforehand to anoint my body to the burying. Amen I say to you, wheresoever this gospel shall be preached throughout the whole world, this also that this woman hath done shall be told as a memorial of her.

Now a great multitude of the Jews knew that Jesus was at Bethania, and came not only for Jesus' sake, but that they might see Lazarus, whom he had raised from the dead. But the chief priests consulted, that they might put Lazarus also to death, because that by reason of him many of the Jews went away and believed in Jesus.

PART III.

THE EVENTS OF HOLY WEEK.

SUNDAY.

The first day of the week, the 10th of Nisan. A.D. 30.

SECT. CII. JESUS ENTERS JERUSALEM IN TRIUMPH.

THE next day, when Jesus was come nigh to Bethphage, at the mount called the Mount of Olives, he sent two of his disciples, saying, Go into the village that is over against you, and immediately at your coming in thither ye shall find a colt tied whereon never man sat; loose him and bring him. And if any man shall say to you, What do ye? say ye that the Lord hath need of him; and straightway he will send him hither. And the disciples went and did as Jesus commanded them. And they found the colt tied before the gate without, in the meeting of the two ways; and they loose him. And some of them that stood there said, What do ye loosing the colt? And they said, Because the Lord hath need of him. And they let him go.

Bethphage.

And the disciples brought the colt to Jesus, and cast their garments on the colt and set him thereon.

All this was done that it might be fulfilled that was spoken by the prophet, saying, *Tell ye the daughter of Zion, Behold thy King cometh unto thee*

meek and sitting upon an ass, and upon a colt the foal of her that is used to the yoke (Zech. ix. 9). These things the disciples understood not at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

And much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him, and cried Hosanna! blessed is the king of Israel that cometh in the name of the Lord. And many spread their garments in the way, and others cut down branches off the trees and strewed them in the way.

And when he was come nigh even now at the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice for all the mighty works that they had seen, saying, Blessed be the King that cometh in the name of the Lord; peace in heaven and glory in the highest.

And the people that was with him when he called Lazarus out of his grave and raised him from the dead bare record. For this cause the people also met him, for that they heard that he had done this miracle. And they that went before, and they that followed, cried, saying, Hosanna, blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David. Hosanna in the highest. And some of the Pharisees from amongst the multitude said to him, Master, rebuke thy disciples. But Jesus answered, I tell you, if these should hold their peace, the stones would immediately cry out. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold the whole world is gone after him.

And when he drew near and beheld the city, he wept over it, saying, If thou hadst known, even thou,

at least in this thy day, the things that are to thy peace,—but now they are hidden from thine eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation.*

And they come into Jerusalem; and all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee. And Jesus entered into the temple; and when he had looked round about upon all things (and now the even-tide was come), he went out unto Bethania with the twelve, and lodged there.

Jerusalem.

SECT. CIII. THE CURSING OF THE FRUITLESS FIG-TREE. JESUS CLEANSES THE TEMPLE FOR THE SECOND TIME.

The second day of the week, the 11th of Nisan.

And on the morrow, when they were come from Bethania, as he returned into the city, he hungered; and seeing a fig-tree† afar off having leaves, he came to it, if haply he might find anything thereon; and he found nothing but leaves, for the time of figs was not yet. And the Lord said unto the fig-tree, Let no man eat fruit of thee hereafter for ever. And his disciples heard it. And presently the fig-tree withered away.

On the way from Bethany to Jerusalem.

* The details of this prophecy were remarkably fulfilled in the taking of Jerusalem by the Romans. Titus built first a mound, and then a wall round the city. During the taking of the city the massacre was frightful; above a million of Jews perished. Jerusalem was levelled with the soil, and its walls, with the exception of a small portion to the west, were demolished.

† The fig-tree typified the Jewish people. They had the leave of a profession of godliness, but no fruit.

Jerusalem.

And they came to Jerusalem; and Jesus went into the temple of God, and cast out all them that sold and bought therein, and overthrew the tables of the money-changers, and the seats of them that sold doves, and suffered not that any one should carry a vessel through the temple, saying to them, It is written, *My house is the house of prayer for all nations* (Isaias lvi. 7); but ye have made it a den of thieves.

And the blind and the lame came to him in the temple, and he healed them; and the chief priests and scribes seeing the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David, were moved with indignation, and said to him, Hearest thou what these say? And Jesus said to them, Yea, have ye never read, *Out of the mouth of infants and of sucklings thou hast perfected praise?* (Ps. viii. 3.) And the scribes and chief priests sought how they might destroy him; for they feared him, and could not find what they might do, for all the people were astonished at his doctrine, and were very attentive to hear him. And when the even was come he went out of the city into Bethania, and lodged there.

SECT. CIV. THE NEXT MORNING JESUS RETURNS FROM BETHANIA TO JERUSALEM, AND DISCOURSES BY THE WAY.

The third day of the week, the 12th of Nisan.

On the way from Bethany to Jerusalem.

And in the morning, as Jesus and his disciples passed by, they saw the fig-tree dried up from the roots; and when the disciples saw it they marvelled, saying, How soon is the fig-tree withered away! And Peter remembering, said to him, Rabbi, behold the fig-tree which thou didst curse is withered away. And Jesus answered and said to them, Have faith in God. Amen I say to you, that whosoever shall say to this moun-

tain, Be thou removed* and be cast into the sea, and shall not stagger in his heart, but believe that whatsoever he saith shall be done, it shall be done unto him. Therefore I say unto you, whatsoever ye ask when ye pray, believe that ye shall receive, and it shall come unto you. And when ye shall stand to pray, forgive, if ye have aught against any man, that your Father also, who is in heaven, may forgive you your sins; but if ye will not forgive, neither will your Father, that is in heaven, forgive you your sins.

SECT. CV. JESUS ENTERS THE TEMPLE. HIS AUTHORITY IS QUESTIONED.

And they come again to Jerusalem; and when he was walking in the temple, there come to him the chief priests and the scribes and the elders, and they say to him, By what authority doest thou these things? and who hath given thee this authority that thou shouldst do these things? And Jesus answered and said to them, I will also ask you one thing; answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven or from men? But they thought with themselves, saying, If we say from heaven, he will say, Why then did ye not believe him? If we say, From men, we fear the people that they will stone us; for they are persuaded that John was indeed a prophet. And they answered and said to Jesus, We cannot tell. And Jesus answered and said to them, Neither do I tell you by what authority I do these things.

Jerusalem.

* "Whosoever shall say to this mountain, Be thou removed," &c. A proverbial Eastern phrase expressing great power. "Have faith in God," *i.e.* Have firm confidence in God's power and faithfulness; and where God has promised his help, you will be able to overcome any difficulty. But observe how Christ points out that charity must accompany our faith. Compare 1 Cor. xiii. 2.

SECT. CVI. JESUS SPEAKS AGAINST THE CHIEF PRIESTS AND SCRIBES. THE PARABLES OF THE TWO SONS, OF THE WICKED HUSBANDMEN, AND OF THE MARRIAGE OF THE KING'S SON.

And he began to speak to them in parables, saying,
Jerusalem. What think ye? A certain man had two sons; and coming to the first, he said, Son, go work to-day in my vineyard. And he answered and said, I will not; but afterwards, being moved with repentance, he went. And coming to the other, he said in like manner; and he answered and said, I go, sir; and he went not. Which of the two did the father's will? They say to him, The first. Jesus saith to them, Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice, and ye did not believe him; but the publicans and the harlots believed him; but ye, when ye had seen it, did not even afterwards repent, that ye might believe him.

Hear ye another parable. There was a man a householder, who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen; and went into a strange country. And when the time of the fruits drew nigh he sent his servants to the husbandmen, that they might receive the fruits thereof; and the husbandmen, laying hands on his servants, beat one, and killed another, and stoned another. Again he sent other servants more than the former; and they did to them in like manner: and last of all he sent to them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and we shall have his inheritance. And they took him and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to him, He will bring those evil men to an evil end, and

will let out his vineyard to other husbandmen, that shall render him the fruit in due season. And they said, God forbid. And he looked on them and said, What is this then that is written in the Scriptures? *The stone which the builders rejected, the same is become the head of the corner! This is the Lord's doing, and it is marvellous in our eyes* (Ps. cxvii. 22). Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him they feared the multitude, because they took him for a prophet.

And Jesus spake again to them in parables, saying, The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call them that were invited to the marriage; and they would not come. Again he sent other servants, saying, Tell them that were invited, Behold, I have prepared my dinner; my oxen and fatlings are killed, and all things are ready; come ye to the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandise; and the rest laid hands on his servants, and, having treated them with insult, put them to death. But when the king heard of it, he was angry; and he sent his armies, and destroyed those murderers and burnt their city. Then saith he to his servants, The marriage indeed is ready, but they that were invited were not worthy. Go ye therefore into the highways, and as many as ye shall find call to the marriage. And his servants went forth into the ways, and gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king

went in to see the guests; and he saw there a man who had not on a wedding-garment. And he saith to him, Friend, how camest thou in hither, not having on a wedding-garment? But he was speechless. Then the king said to the servants, Bind his hands and feet, and cast him into the outer darkness; there shall be weeping and gnashing of teeth: for many are called, but few are chosen.

SECT. CVII. THE QUESTION OF THE PHARISEES AND THE HERODIANS.

Jerusalem.

Then the Pharisees went and consulted among themselves how to insnare him in his speech. And they sent to him their disciples, with the Herodians as spies, who should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they said unto him, Master, we know that thou art true, and teachest the way of God in truth; neither carest thou for any man, for thou dost not regard the person of men: tell us therefore what dost thou think: is it lawful to give tribute to Cæsar or not?*

But Jesus knowing their wickedness said, Why tempt ye me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them, Whose image and inscription is this? They say to him, Cæsar's. Then he saith to them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. And they could not take hold of his words before the

* The Jews were forbidden (Deut. xvii. 15) to set a stranger over them as king; hence no zealous Jew, still less one that claimed to be the Messias, the great deliverer of the nation, could answer the Herodians' question in the affirmative; on the other hand, an answer in the negative would afford ground for a charge of sedition (see Luke xxiii. 2).

people; and they marvelled at his answer, and left him and went their way.

SECT. CVIII. THE QUESTION OF THE SADDUCEES.

The same day there came to him the Sadducees, who say there is no resurrection, and asked him, saying, Master, Moses wrote unto us,* that if any man's brother die, and leave his wife behind him, and leave no children, his brother should take his wife and raise up seed to his brother. Now there were seven brethren. And the first took a wife, and died leaving no issue. And the second took her and died; and neither did he leave any issue. And the third in like manner. And the seven all took her in like manner, and did not leave issue. Last of all the woman also died. In the resurrection therefore, when they shall rise again, whose wife shall she be of them? for the seven had her to wife.

And Jesus answered and said to them, Ye do err, not knowing the Scriptures nor the power of God. For the children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. And as concerning the dead that they rise again, have ye not read in the book of Moses how in the bush God spake to him, saying,† *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* God is not the God of the dead, but of the living; for all live unto him. Ye do therefore greatly err. And the multitude were astonished at his doctrine.

* Deut. xxv. 5. † Exod. iii. 6.

SECT. CIX. THE SCRIBE'S QUESTION. OUR LORD'S QUESTION OF THE SON OF DAVID.

But when the Pharisees had heard that he put the Sadducees to silence, they were gathered together. And one of them, who was a scribe, seeing that he had answered well, asked him a question tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, The first of all the commandments is, *Hear, O Israel, the Lord thy God is one God; and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength* (Deut. vi. 5). This is the first commandment. And the second is like to it, *Thou shalt love thy neighbour as thyself* (Lev. xix. 18). There is no other commandment greater than these. On these two commandments hang all the law and the prophets.

Jerusalem.

And the scribe said to him, Well, master, thou hast said truly that there is one God, and there is no other beside him; and that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength; and to love one's neighbour as oneself is a greater thing than all holocausts and sacrifices. And Jesus perceiving that he had answered wisely said to him, Thou art not far from the kingdom of God.

And the Pharisees being gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say to him, David's. He saith to them, How then doth David in spirit call him Lord? For David himself said, by the Holy Ghost, *The Lord said to my Lord, Sit on my right hand, until I make thine enemies thy footstool* (Ps. cix. 1). If David then call him Lord, how is he his son? And no man was able to answer him a word; neither durst any man from that day forth ask him any more questions.

SECT. CX. JESUS CAUTIONS HIS DISCIPLES AGAINST THE PHARISEES, AND DENOUNCES THEIR HYPOCRISY.

And a great multitude heard him gladly. And he spake to them and to his disciples, saying, The scribes and the Pharisees have sat in Moses' seat. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not, for they say and do not. For they bind heavy and insupportable burdens, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. And all their works they do for to be seen of men. For they make their phylacteries* broad, and enlarge their fringes; and they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men Rabbi. But be not ye called Rabbi; for one is your master, and all ye are brethren. And call no man your father upon earth; for one is your father, who is in heaven. Neither be ye called masters; for one is your master, Christ. He that is the greatest among you shall be your servant; and whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted.

Jerusalem.

But woe to you, scribes and Pharisees, hypocrites; because ye shut the kingdom of heaven against men; for ye yourselves do not enter in, and those that are going in ye suffer not to enter. Woe to you, scribes and Pharisees, hypocrites; because ye devour widows' houses, for a pretence making long prayers. For this ye shall receive the greater judgment. Woe to you, scribes and Pharisees, hypocrites; because ye go

* Phylacteries, *i.e.* preservatives. The Pharisees, taking the letter of the commandment, "Thou shalt bind them for a sign upon thine hand, and they shall be ever before thine eyes" (Deut. vi. 8), wrote certain portions of the Law on parchments, and bound them on their foreheads and wrists. Moses also ordered the Jews to wear fringes of blue in their garments. These the Pharisees enlarged, to gain applause.

round about the sea and the land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

Woe to you, blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple is a debtor. Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor. Ye blind; for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar sweareth by it and by all things that are upon it; and whosoever shall swear by the temple sweareth by it and by him that dwelleth in it; and he that sweareth by heaven sweareth by the throne of God and by him that sitteth thereon.

Woe to you, scribes and Pharisees, hypocrites; ye who tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith: these things ye ought to have done, and not to leave those undone. Ye blind guides, who strain off a gnat and swallow a camel.

Woe to you, scribes and Pharisees, hypocrites; because ye make clean the outside of the cup and of the dish, but within ye are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you, scribes and Pharisees, hypocrites; for ye are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness. So ye also outwardly indeed appear to men just; but inwardly ye are full of hypocrisy and iniquity.

Woe to you, scribes and Pharisees, hypocrites; that build the sepulchres of the prophets, and adorn the monuments of the just, and say, If we had been in the days of our fathers, we would not have been partakers

with them in the blood of the prophets. Wherefore ye are witnesses against yourselves that ye are the sons of them that killed the prophets. Fill ye up then the measure of your fathers.

Ye serpents, ye generation of vipers, how will ye escape the judgment of hell? Therefore, behold, I send to you prophets, and wise men, and scribes; and some of them ye will put to death and crucify, and some ye will scourge in your synagogues, and persecute from city to city, that upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just even unto the blood of Zacharias, the son of Barachias, whom ye killed between the temple and the altar.* Amen I say to you, all these things shall come upon this generation. Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you desolate. For I say to you, ye shall not see me henceforth till ye say, Blessed is he that cometh in the name of the Lord.

SECT. CXI. THE WIDOW AT THE TREASURY.

And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And he called his disciples together and said to them, Amen I say to you, this poor widow hath cast in more than all they that have cast into the treasury. For all they did cast in of their abundance unto the gifts

Jerusalem.

* 2 Par. xxiv. 22. "The son of Barachias" does not occur in St. Luke xi. 51, and very possibly has been inserted here from a wrong marginal reference.

of God, but she of her want hath cast in all she had, even her whole living.

SECT. CXII. CERTAIN GENTILES DESIRE TO SEE JESUS.

Now there were certain Gentiles among them that came up to adore at the feast. The same came to Philip, who was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus.

And Jesus answered them, saying, The hour is come that the Son of man should be glorified. Amen, amen, I say to you, Except a grain of wheat falling into the ground die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man love me, let him follow me; and where I am, there also shall my servant be. If any man serve me, him will my Father honour. Now is my soul troubled. And what shall I say. Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name.

Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The multitude that stood by and heard it said that it thundered. Others said, An angel spake to him.

Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of the world, now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all to myself. (Now this he said, signifying what death he should die.) The multitude answered him, We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

Jesus therefore said to them, Yet a little while the

light is among you; walk whilst ye have the light, that the darkness overtake you not; and he that walketh in darkness knoweth not whither he goeth. Whilst ye have the light believe in the light, that ye may be the children of light.

These things Jesus spake; and he went away and hid himself from them. And whereas he had done so many miracles before them, they believed not in him; that the saying of Isaias the prophet might be fulfilled, which he said, *Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?* (Isaias liii. 1.) Therefore they could not believe, because Isaias said again, *He hath blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them* (Isai. vi. 9). These things said Isaias when he saw his glory, and spake of him. However, many of the chief men also believed in him; but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue. For they loved the praise of men more than the praise of God.

But Jesus cried and said, He that believeth in me doth not believe in me, but in him that sent me; and he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth in me may not remain in darkness. And if any man hear my words and keep them not, I do not judge him; for I came not to judge the world, but to save the world. He that despiseth me, and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him at the last day; for I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say and what I should speak. And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

*SECT. CXIII. OUR LORD, ON THE MOUNT OF OLIVES, DISCOURSES ABOUT THE SIGNS OF HIS COMING AND OF THE END OF THE WORLD.**

Mount of Olives.

And as he was going out of the temple, one of his disciples saith to him, Master, behold what manner of stones and what buildings are here. And Jesus answered and said to him, Seest thou all these great buildings? There shall not be left a stone upon a stone that shall not be thrown down.

And as he sat on the mount of Olivet over against the temple, Peter and James and John and Andrew asked him apart, Tell us when shall these things be; and what shall be the sign of thy coming, and of the end of the world.

And Jesus answering, began to say to them, Take heed lest any man deceive you. For many shall come in my name, saying, I am he; and they shall deceive many. And when ye shall hear of wars and rumours of wars, fear ye not. For such things must needs be; but the end is not yet. For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in divers places, and there shall be pestilences and famines and terrors from heaven, and there shall be great signs. These are the beginnings of sorrows.

But before all these things they will lay their hands on you and persecute you, delivering you up to the synagogues and into prisons, dragging you before kings and governors for my name's sake. And it shall happen unto you for a testimony; and the gospel must first be preached among all nations. But when they shall lead you and deliver you up, be not anxious

* Prophecies in Scripture often comprise in one description many analogous events. The prophecy of this section refers to the destruction of Jerusalem, the Christian economy, and our Lord's coming at the last day, though parts of it do not apply equally to all these events.

beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost. And I will give you a mouth and a wisdom that all your adversaries shall not be able to gainsay or resist. And the brother shall betray his brother unto death, and the father his son; and children shall rise up against the parents, and shall work their death. And ye shall be hated by all men for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity shall abound, the love of many shall grow cold; but he that shall endure to the end shall be saved. But a hair of your head shall not perish. In your patiénce ye shall possess your souls. And this gospel of the kingdom shall be preached in the whole world for a testimony to all nations; and then shall the end come.

And when ye shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand. And when ye shall see the abomination of desolation, which was spoken of by Daniel the prophet,* standing where it ought not—he that readeth let him understand—then let them that are in Judea flee unto the mountains; and let him that is on the housetop not go down into the house, nor enter therein to take anything out of the house; and let him that shall be in the field not turn back to take up his garment. For these are the days of vengeance, that all things that are written may be fulfilled. And woe to them that are with child and that give suck in those days. But pray ye that these things happen not in winter nor on the Sabbath, for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captives into all nations, and Jerusalem shall be trodden

* Dan. ix. 27.

down by the Gentiles, till the times of the nations be fulfilled.

For in those days shall be such tribulations as were not from the beginning of the creation which God created until now, neither shall be. And unless the Lord had shortened the days, no flesh should be saved; but for the sake of the elect which he hath chosen, he hath shortened the days.

And then if any man shall say to you, Lo, here is Christ, or lo, there, do not believe it. For there will rise up false Christs and false prophets, and they shall show signs and wonders to seduce (if it were possible) even the elect. Behold I have told it to you beforehand. If therefore they shall say to you, Behold he is in the desert, go ye not out; Behold he is in the closets, believe it not. For as the lightning cometh out of the east and appeareth even into the west, so shall also the coming of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together.

And immediately after the tribulation of those days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved. And then shall appear the sign of the Son of man in heaven, and then shall all tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice; and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. And when these things begin to come to pass, look up and lift up your heads, for your redemption is at hand.

And learn a parable from the fig-tree: When the branch thereof is now tender, and the leaves come forth, ye know that summer is nigh. So ye also, when ye shall see all these things, know ye that the kingdom of God is at hand, even at the doors. Amen

I say to you, that this generation shall not pass till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly: for as a snare shall it come upon all that sit upon the face of the whole earth. Watch ye therefore, praying at all times, that ye may be accounted worthy to escape all these things that are to come, and to stand before the Son of man.

But of that day or hour no man knoweth, neither the angels in heaven, nor the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. And as in the days of Noe, so shall also the coming of the Son of man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, even till the day that Noe entered into the ark; and they knew not until the flood came and took them all away; so also shall the coming of the Son of man be. Then two shall be in the field; one shall be taken, and one shall be left. Two women shall be grinding at the mill; one shall be taken, and one shall be left. Watch ye therefore, for ye know not at what hour your Lord will come. But this know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. Wherefore be ye also ready, for at what hour ye think not the Son of man will come.

Even as a man who, going into a far country, left his house, and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore; for ye know not when the lord of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning; lest coming on a sudden he find you sleeping. And what I say to you, I say to all, Watch.

Who, thinkest thou, is a faithful and wise servant whom his lord hath appointed over his household to give them meat in season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Amen I say to you, he will set him over all his goods.

But if that evil servant shall say in his heart, My lord is long a-coming; and shall begin to strike his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day that he looketh not for him, and in an hour that he knoweth not; and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

SECT. CXIV. THE PARABLES OF THE TEN VIRGINS, AND OF THE TALENTS.

Mount of Olives.

Then shall the kingdom of heaven be like to ten virgins, that took their lamps and went out to meet the bridegroom and the bride. And five of them were foolish, and five were wise. The five foolish, having taken their lamps, took no oil with them; but the wise took oil in their vessels with the lamps. And while the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. The wise answered, Not so, lest perhaps there be not enough for us and for you; go ye rather to them that sell, and buy for yourselves. Now whilst they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. And at last came also the other virgins, saying, Lord, lord, open to us. But he answered and said, Amen I say to you, I know you

not. Watch ye therefore; for ye know neither the day nor the hour.

For it is even as a man going into a far country, who called his servants and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to everyone according to his proper ability; and immediately he took his journey.

And he that had received the five talents went his way and traded with the same, and gained other five. And in like manner he that had received the two gained other two. But he that had received the one went and dug in the earth, and hid his lord's money.

But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents came and brought other five talents, saying, Lord, thou didst deliver to me five talents; behold I have gained other five. His lord said to him, Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. And he also that had received the two talents came and said, Lord, thou deliveredst to me two talents; behold I have gained other two. His lord said to him, Well done, good and faithful servant; because thou hast been faithful over a few things, I will place thee over many things; enter thou into the joy of thy lord. But he that had received the one talent came and said, Lord, I know that thou art a hard man; thou reapest where thou hast not sown, and gatherest where thou hast not strewed; and being afraid I went and hid thy talent in the earth; behold here thou hast that which is thine. And his lord answered and said to him, Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed; thou oughtest therefore to

have committed my money to the exchangers, and at my coming I should have received mine own with usury. Take ye therefore the talent from him, and give it to him that hath ten talents. For to every one that hath shall be given, and he shall abound; but from him that hath not, even that which he seemeth to have shall be taken away. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.

SECT. CXV. JESUS DESCRIBES THE FINAL JUDGMENT OF ALL NATIONS.

The Mount of Olives.

When the Son of man shall come in his majesty, and all the holy angels with him, then shall he sit on the throne of his majesty: and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left.

Then shall the King say to them that shall be on his right hand, Come, ye blessed of my Father, possess ye the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye covered me; sick, and ye visited me; I was in prison, and ye came to me.

Then shall the just answer him, saying, Lord, when saw we thee hungry, and fed thee; thirsty, and gave thee drink; and when saw we thee a stranger and took thee in; or naked, and covered thee; or when saw we thee sick or in prison, and came to thee? And the King shall answer and say unto them, Amen I say to you, forasmuch as ye did it to one of the least of these my brethren, ye did it unto me.

Then shall he say to them also that shall be on his left hand, Depart from me, ye cursed, into everlasting fire, which was prepared for the devil and his angels. For I was hungry, and ye gave me not to eat; I was thirsty, and ye gave me not to drink; I was a stranger, and ye took me not in; naked, and ye covered me not; sick and in prison, and ye did not visit me.

Then shall they also answer him, saying, Lord, when saw we thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?

Then shall he answer them, saying, Amen I say to you, forasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go into everlasting punishment; but the just into life everlasting.

SECT. CXVI. JUDAS AGREES TO BETRAY HIS MASTER FOR THIRTY PIECES OF SILVER.

The fourth day of the week, the 13th of Nisan.

And it came to pass, when Jesus had ended all these words, he said to his disciples, Ye know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified.

Now the feast of unleavened bread, which is called the pasch, drew nigh. Then were gathered together the chief priests and elders of the people into the court of the high-priest, who was called Caiaphas. And they consulted together that by subtilty they might apprehend Jesus, and put him to death. But they said, Not on the festival-day, lest perhaps there should be a tumult among the people; for they feared the people.

Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his

way, and communed with the chief priests and captains, and said to them, What will ye give me, and I will deliver him unto you? And they were glad, and covenanted to give him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

SECT. CXVII. THE PREPARATION FOR THE PASCHAL SUPPER.

The fifth day of the week, the 14th of Nisan, between 3 and 6 p.m.

And the day of unleavened bread came, on which the pasch must be killed.*

And he sent Peter and John, saying, Go and prepare for us the pasch, that we may eat. But they said: Where wilt thou that we prepare? And he said to them, Behold, as ye go into the city, there shall meet you a man carrying a pitcher of water; follow him into the house where he entereth in; and ye shall say to the good man of the house, My time is at hand: the master saith to thee, Where is the guest-chamber, where I may eat the passover with my disciples? And he will show you a large upper room furnished, and there prepare. And they went, and found as he said to them, and made ready the pasch.

* The day when the paschal lamb must be slain was the 14th of Nisan, "between the evenings" (Exod. xii. 6; Lev. xxiii. 5; Numb. ix. 3). The expression "between the evenings" was interpreted by the generality of the Jews to mean the interval between the first decline of the sun (3 p.m.) and his setting. The lamb was to be eaten, "roast with fire, and with unleavened bread, and with bitter herbs, in that night" (Exod. xii. 8), *i.e.* upon the beginning of the 15th of Nisan. The feast of unleavened bread began at the time of eating the Passover, so that the first day of the feast, strictly speaking, was the 15th (Num. xxviii. 17): but as it was customary for the Jews to put away all leaven out of their houses on the 14th, this was popularly called the first day of unleavened bread.

SECT. CXVIII. THE PASCHAL SUPPER. OUR LORD WASHES THE APOSTLES' FEET, AND DECLARES THAT ONE OF THEM SHALL BETRAY HIM.

The evening at the beginning of the sixth day of the week, the 15th of Nisan.

And when the hour was come, he sat down, and the twelve apostles with him.

And he said to them, With desire I have desired to eat this pasch with you before I suffer. For I say to you, that from this time I will not eat it till it be fulfilled in the kingdom of God.

Jerusalem. The guest-chamber.

And he took the chalice, and gave thanks, and said, Take this and drink it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come.

And while the supper was now going on, the devil having already put into the heart of Judas Iscariot the son of Simon to betray him, Jesus knowing that his hour was come that he should pass out of this world unto the Father; having loved his own that were in the world, he loved them unto the end; and knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God; he riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that, he putteth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I do, thou knowest not now; but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou shalt have no part with me. Simon Peter saith to him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed, needeth not but to wash his feet,

but is wholly clean. And ye are clean, but not all. For he knew who he was that would betray him; therefore he said, Ye are not all clean.

Then after he had washed their feet, and had taken his garments, being sat down again, he said to them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If then I, being your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that, as I have done to you, ye should do also. Amen, amen I say to you, The servant is not greater than his lord; neither is the apostle greater than he that sent him. If ye know these things, blessed shall ye be if ye do them.

And there was also a strife amongst them, which of them should be accounted the greater. And he said to them, The kings of the gentiles lord it over them; and they that have power over them are called beneficent. But ye shall not be so; but he that is the greater among you, let him become as the younger; and he that is the chief, as he that serveth. For which is greater, he that sitteth at table or he that serveth? Is not he that sitteth at table? But I am in the midst of you as he that serveth. And ye are they that have continued with me in my temptations. And I appoint to you, as my Father hath appointed to me, a kingdom; that ye may eat and drink at my table in my kingdom, and may sit upon thrones judging the twelve tribes of Israel. I speak not of you all; I know whom I have chosen. But that the Scripture may be fulfilled, *He that eateth bread with me shall lift up his heel against me* (Ps. xl. 10). I tell you now, before it come to pass, that when it shall come to pass, ye may believe that I am he. Amen, amen I say to you, he that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

When Jesus had said these things, he was troubled in spirit, and he testified and said, Amen, amen I say unto you, that one of you shall betray me. The Son of man goeth, as it is written of him; but woe to that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

The disciples therefore looked one upon another, doubting of whom he spake. Now there was leaning on Jesus's bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, and said to him, Who is it of whom he speaketh? He therefore, leaning on the breast of Jesus, saith to him, Lord, who is it? Jesus answered, He it is to whom I shall give a morsel when I have dipped it. And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And Judas said, Master, is it I? He said unto him, Thou hast said.

And after the morsel, Satan entered into Judas; and Jesus said to him, That which thou doest, do quickly. Now no man at the table knew to what purpose he said this unto him; for some thought, because Judas had the purse, that Jesus had said to him, Buy those things which we have need of for the festival-day, or that he should give something to the poor. He therefore having received the morsel, went out immediately; and it was night.

When he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God also will glorify him in himself; and immediately will he glorify him. Little children, yet a little while I am with you. Ye shall seek me, and as I said to the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another.

Simon Peter saith to him, Lord, whither goest

thou? Jesus answered, Whither I go, thou canst not follow me now, but thou shalt follow me hereafter. Peter saith to him, Why cannot I follow thee now? I will lay down my life for thee. Jesus answered him, Wilt thou lay down thy life for me? Amen, amen I say to thee, the cock shall not crow till thou deny me thrice. And the Lord said, Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and when thou art converted, confirm thy brethren. Simon said to him, Lord, I am ready to go with thee both into prison and to death. And he said, I say to thee, Peter, the cock shall not crow this day before that thou shalt thrice deny that thou knowest me.

And he said to them, When I sent you without purse and scrip and shoes, did ye want anything? They said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise a scrip; and he that hath not a sword let him sell his coat and buy one. For I say to you, That this that is written must yet be fulfilled in me, *And he was reckoned with the wicked* (Isaiah liii. 12). For the things concerning me have an end. They said, Lord, behold here are two swords. And he said to them, It is enough.

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*SECT. CXIX. THE INSTITUTION OF THE BLESSED EUCHARIST.**

The night of the sixth day of the week, the 15th of Nisan.

The guest-chamber.

And as they were eating, Jesus took bread, and blessed and brake it, and gave it to the disciples, and said, Take, eat; this is my

* The common opinion in the Church is, that Judas received the Holy Eucharist; but as the consecration of the *chalice* was certainly *after supper*, he could have received only under one species. The position of this section is intended to mark this fact, and exhibit together after the manner of the Evangelists the two consecrations.

body that is given for you: this do in commemoration of me. After the same manner also he took the chalice when he had supped, saying, This chalice is the new testament in my blood which shall be shed for you; this do ye as oft as ye drink it in commemoration of me. And he gave it to them, and they all drank of it.

SECT. CXX. JESUS CONSOLES HIS APOSTLES. THE PROMISE OF THE PARACLETE.

The guest-chamber.

Let not your heart be troubled. Ye believe in God; believe also in me. In my Father's house there are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and will take you to myself, that where I am, ye may be also. And whither I go ye know, and the way ye know.

Thomas saith to him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith to him, I am the way, the truth, and the life. No man cometh to the Father but by me. If ye had known me, ye would, without doubt, have known my Father also; and from henceforth ye shall know him, and ye have seen him.

Philip saith to him, Lord, show us the Father, and it is enough for us. Jesus saith to him, Have I been so long a time with you, and have ye not known me? Philip, he that seeth me, seeth the Father also; how sayest thou, Show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself; but the Father who abideth in me, he doeth the works. Believe ye that I am in the Father, and the Father in me. Otherwise believe for the very works' sake. Amen, amen I say to you, he that believeth in me, the works that I do, he shall do also;

and greater works than these shall he do, because I go to the Father. And whatsoever ye shall ask the Father in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, I will do it.

If ye love me, keep my commandments; and I will ask the Father, and he shall give you another Paraclete, that he may abide with you for ever, the Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but ye shall know him, because he shall abide with you, and shall be in you. I will not leave you orphans; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him.

Judas saith to him, not Iscariot, Lord, how is it that thou wilt manifest thyself to us, and not to the world? Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not keepeth not my words; and the word that ye have heard is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you; but the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.

Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard that I said unto you, I go away, and come again unto you. If ye loved me, ye would in-

deed be glad, because I go to the Father, for the Father is greater than I. And now I have told you before it come to pass, that when it shall come to pass ye may believe. I will not now speak many things with you; for the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I. Arise, let us go hence.

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he will take away; and every branch that beareth fruit he will purge it, that it may bring forth more fruit. Now ye are clean by reason of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can ye unless ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same beareth much fruit; for without me ye can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they gather him up and cast him into the fire, and he is burned. If ye abide in me, and my words abide in you, ye shall ask whatever ye will, and it shall be done unto you. In this is my Father glorified, that ye bring forth very much fruit and become my disciples.

As the Father hath loved me, I also have loved you; abide in my love. If ye keep my commandments, ye shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things have I spoken to you, that my joy might be in you, and that your joy might be full. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things that I command you. I will not now call you servants, for the servant know-

eth not what his lord doeth; but I have called you friends, because all things whatsoever I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and have appointed you that ye should go and should bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you.

These things I command you, that ye love one another. If the world hate you, know ye that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin; but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law, *They hated me without cause* (Ps. xxiv. 19).

But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me. And ye shall give testimony, because ye are with me from the beginning.

These things have I spoken to you, that ye may not be offended. They will put you out of the synagogues; yea, the hour cometh, that whosoever killeth you will think that he doeth God service. And

these things will they do to you, because they have not known the Father nor me. But these things I have told you, that when the hour shall come, ye may remember that I told you of them. But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me, Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth; it is expedient for you that I go, for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin, because they believed not in me. And of justice, because I go to the Father; and ye shall see me no longer. And of judgment, because the prince of this world is already judged. I have yet many things to say to you; but ye cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself; but what soever he shall hear, that shall he speak; and he shall show you things that are to come. He shall glorify me, because he shall receive of mine, and shall show it unto you. All things whatsoever the Father hath are mine. Therefore I said, that he shall receive of mine and shall show it unto you. A little while and ye shall not see me; and again a little while and ye shall see me, because I go to the Father.

Then some of his disciples said one to another, What is this that he saith to us, A little while and ye shall not see me; and again a little while and ye shall see me, and because I go to the Father? They said therefore, What is this that he saith, A little while? we know not what he speaketh. And Jesus knew that they had a mind to ask him, and he said to them, Do ye inquire among yourselves of this that I said, A little while and ye shall not see me, and again a little while and ye shall see me?

Amen, amen I say to you, that ye shall lament and weep, but the world shall rejoice; and ye shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also ye now indeed have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And in that day ye shall ask me nothing. Amen, amen I say to you, if ye ask the Father anything in my name, he will give it you. Hitherto ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full. These things have I spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day ye shall ask in my name, and I say not unto you, that I will ask the Father for you, for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again I leave the world, and I go to the Father.

His disciples say to him, Behold now thou speakest plainly, and speakest no proverb. Now we are sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.

SECT. CXXI. OUR LORD'S INTERCESSORY PRAYER.

These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.

The guest-chamber.

I have glorified thee on the earth; I have finished the work that thou gavest me to do. And now glorify thou me, O Father, with thyself, with the glory that I had with thee before the world was. I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things which thou hast given me are from thee; because the words that thou gavest me I have given to them, and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me.

I pray for them: I pray not for the world, but for them whom thou hast given me, because they are thine. And all mine are thine, and thine are mine, and I am glorified in them.

And now I am not in the world, and these are in the world, and I come to thee. Holy Father, keep in thy name them that thou hast given me, that they may be one, as we also are. While I was with them, I kept them in thy name. Those that thou gavest me have I kept; and none of them is lost but the son of perdition, that the Scripture might be fulfilled. And now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world,

as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, as I also am not of the world.

Sanctify them in the truth: thy word is truth. As thou hast sent me into the world, I also have sent them into the world; and for them do I sanctify myself, that they also may be sanctified in truth.

And not for them only do I pray, but for them also that through their word shall believe in me: that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me. And the glory that thou hast given me, I have given to them, that they may be one, as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

Father, I will that they also, whom thou hast given me, may be with me where I am, that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. Holy Father, the world hath not known thee; but I have known thee; and these have known that thou hast sent me. And I have made known thy name to them, and will make it known; that the love wherewith thou hast loved me may be in them, and I in them.

SECT. CXXII. OUR LORD GOES FORTH WITH HIS DISCIPLES TO THE MOUNT OF OLIVES. THE APOSTLES AND ST. PETER ARE AGAIN FOREWARNED.

And when they had sung an hymn, they went forth to the Mount of Olives.

On the way to Gethsemane.

And Jesus saith to them, All ye shall be offended because of me this night; for it is written, *I will strike the shepherd, and the sheep shall be dispersed* (Zech. xiii. 7). But after

I shall be risen again, I will go before you into Galilee. And Peter saith to him, Although all shall be offended in thee, yet will not I. And Jesus saith to him, Amen I say to thee, to-day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, Although I should die with thee, I will not deny thee: and in like manner said they all.

SECT. CXXIII. THE AGONY IN THE GARDEN.

And they went over the brook Cedron, to a garden named Gethsemane. And Judas also, who betrayed him, knew the place, because Jesus had often resorted thither with his disciples.

The garden of Gethsemane.

And Jesus saith to his disciples, Sit ye here, while I go and pray yonder.

And he taketh with him Peter and James and John; and he began to be sore amazed and to be in anguish. And he saith to them, My soul is sorrowful even unto death; stay ye here and watch with me.

And he went forward a little, about a stone's cast, and fell flat on the ground, and prayed that if it might be, the hour might pass from him.

And he saith, Abba, Father, all things are possible unto thee; if thou be willing, remove this chalice from me; yet not my will, but thine be done.

And there appeared an angel unto him from heaven strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And he cometh to his disciples and findeth them asleep, and he saith to Peter, Simon, sleepest thou? Could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

And again the second time he went away and

prayed, saying, Father, if this chalice may not pass away, but I must drink it, thy will be done. And when he returned he found them asleep again, (for their eyes were heavy,) and they knew not what to answer him.

And he left them, and went away again, and prayed the third time, saying the same words.

And he cometh to his disciples the third time, and saith to them, Do ye sleep on now and take your rest? It is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

SECT. CXXIV. JESUS IS BETRAYED BY JUDAS.

After midnight on the sixth day of the week, the 15th of Nisan.

The garden of Gethsemane.

And while Jesus was yet speaking, behold Judas came, and with him a great multitude from the chief priests and elders with swords and staves. And Judas had given them a sign, saying, Whomsoever I shall kiss, that is he; take him and lead him away safely. And he went before them and drew near to Jesus to kiss him. And Jesus said to him, Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss? And Judas went straightway to Jesus and said, Hail, Master, and kissed him.

Jesus therefore knowing all things that should come upon him, went forth, and said to them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith to them, I am he. And Judas stood with them. As soon therefore as he had said to them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let

these go their way. That the word might be fulfilled, which he spake, Of them whom thou hast given me have I lost none.

When they that were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? Then Simon Peter having a sword, drew it, and struck the servant of the high priest and cut off his right ear; and the servant's name was Malchus. Jesus said to Peter, Put up thy sword into the scabbard; for all they that take the sword shall perish with the sword. The chalice that my Father hath given me, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be? And he touched the servant's ear and healed it.

And Jesus said to the multitudes, Are ye come out as it were to a robber, with swords and staves to take me? I was daily with you teaching in the temple, and ye laid no hands on me; but this is your hour and the power of darkness. Now all this was done, that the Scriptures of the prophets might be fulfilled.*

Then all the disciples forsook him and fled. And there followed him a certain young man having a linen cloth cast about his naked body; and they laid hold on him; but he left the linen cloth and fled from them naked.

* Lam. iv. 20.

SECT. CXXV. JESUS IS LED BOUND TO THE PALACE OF ANNAS AND CAIAPHAS. PETER'S DENIALS.

The morning of the sixth day of the week, the 15th of Nisan, between 2 and 3 a.m.

Then the band and the captain and officers of the Jews took Jesus and bound him; and led him away to Annas first, for he was father-in-law to Caiaphas who was the high priest that same year. (Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.) And Annas sent Jesus bound to Caiaphas.

And Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.* But Peter stood at the door without. Then went out that other disciple who was known to the high priest, and spake unto her that kept the door, and brought in Peter.

Jerusalem. The palace of Caiaphas.

The high priest then asked Jesus of his disciples and of his doctrine.

Jesus answered him, I have spoken openly to the world, I have always taught in the synagogue and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask

* An Oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding-gate, with a smaller wicket for single persons kept by a porter. The interior court, often paved or flagged, and open to the sky, is the *hall* mentioned in this section, where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *porch*. The place where Jesus stood before the high priest may have been an open room, or place of audience, on the ground floor, in the rear or on one side of the court; such rooms open in front, being customary. St. Peter's first denial took place at the fire in the middle of the *court*, after which, according to St. Matthew and St. Mark, he retreats into the *porch* and makes his second denial. The third denial took place an hour after, probably near the fire, or at any rate within *the court*.—Dr. Robinson, *Harmony of the Gospels*, p. 166.

them who have heard what I have spoken unto them, behold they know what things I have said. And when he had said these things, one of the servants standing by gave Jesus a blow, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?

And the servants and officers stood there, and they had made a fire of coals in the midst of the hall, for it was cold, and they warmed themselves; and Peter stood with them and warmed himself. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

And he went out into the porch, and the cock crew. And another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know this man.

And the chief priests and the whole council sought false witness against Jesus, that they might put him to death, and they found none; for many were bearing false witness against him, but their witness agreed not together. And last of all there came two false witnesses; and they said, This man said, I am able to destroy the temple of God, and after three days to rebuild it. And there arose certain, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.* But their witness did not agree.

And the high priest rose up and said to him, Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And

* What our Lord really had said was, "Destroy ye this temple (meaning his body), and in three days I will raise it up" (see Section xvii.). What the Sanhedrim required was proof of a threat to destroy the temple. Compare Acts vi. 13.

the high priest said to him, I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him, Thou hast said it. Nevertheless I say to you, hereafter ye shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven.

Then the high priest rent his garment, saying, He hath blasphemed; what further need have we of witnesses? Behold, now ye have heard the blasphemy; what think ye? And they answered and said, He is guilty of death. And some began to spit on him, and to cover his face and buffet him, and the servants smote him with the palms of their hands, saying, Prophesy unto us, thou Christ; who is he that smote thee? And many other things blasphemously spake they against him.

And about the space of an hour after another of those that stood by Peter confidently affirmed, saying, Of a truth this fellow also was with him, for he is a Galilean. And they that stood by said, Surely thou art one of them, for thou art a Galilean, and thy speech agreeth thereto. And one of the servants of the high priest, being his kinsman whose ear Peter cut off, said, Did not I see thee in the garden with him? Then began Peter to curse and to swear, saying, I know not the man of whom ye speak. And immediately, while he yet spake, the cock crew. And the Lord turned and looked on Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow twice, thou shalt deny me thrice. And he went out and wept bitterly.

SECT. CXXVI. JESUS IS FORMALLY CONDEMNED BY THE SANHEDRIM, AND LED TO PONTIUS PILATE THE GOVERNOR.

Morning of the sixth day of the week, the 15th of Nisan, between 4 and 6 a.m.

And as soon as it was day, the elders of the people, and the chief priests and scribes, came together; and they brought Jesus into their council, saying, If thou be the Christ, tell us. And he saith to them, If I shall tell you, ye will not believe me; and if I shall also ask you, ye will not answer me, nor let me go. But hereafter the Son of man shall be sitting on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said, Ye say that I am. And they said, What need we any further testimony? for we ourselves have heard it from his own mouth.

The palace of Caiaphas.

And the whole multitude of them arose, and led him unto Pilate; and it was early.

SECT. CXXVII. JESUS BEFORE PONTIUS PILATE.

Morning of the sixth day of the week, the 15th of Nisan, between 6 and 9 a.m.

And Jesus stood before the governor.

But the chief priests and the elders went not into the judgment-hall, lest they should be defiled, but that they might eat the pasch.

Pilate's judgment-hall.

Pilate, therefore, went out unto them; and said, What accusation bring ye against this man? They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee. Pilate, therefore, said to them, Take ye him, and judge him according to your law. The Jews said to him, It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he spake, signifying what death he should die.

And they began to accuse him, saying, We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king.

Pilate, therefore, went into the hall again, and called Jesus,* and said to him, Art thou the king of the Jews? Jesus answered, Sayest thou this thing of thyself, or have others told it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee up to me; what hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my servants would certainly fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said to him, Art thou a king, then? Jesus answered, Thou sayest that I am a king. For this end was I born, and for this cause came I into the world, that I should give testimony to the truth. Every one that is of the truth heareth my voice. Pilate saith to him, What is truth?

And when he had said this, he went out again unto the Jews; and saith to them, I find no fault in him. And the chief priests accused him in many things. And Pilate again asked him, saying, Answerest thou nothing? Behold in how many things they accuse thee. But Jesus still answered nothing; so that Pilate wondered. But they were more earnest, saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. And when Pilate heard of Galilee, he asked if the man were a Galilean; and when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who himself also was at Jerusalem in those days.

* "The judgments of the Romans were always public [see Sect. cxxix.], but the inquiries and examinations might be private. In this case Pilate appears to have wished to obtain an account from Jesus apart from the clamours of the chief priests and mob." —*Alford*.

SECT. CXXVIII. JESUS BEFORE HEROD.

And when Herod saw Jesus, he was very glad, for he was desirous of a long time to see him, because he had heard many things of him, and he hoped to see some sign wrought by him. And he questioned him in many words; but Jesus answered him nothing. And the chief priests and the scribes standing by vehemently accused him. And Herod with his army set him at nought, and putting on him a white garment, mocked him, and sent him back to Pilate. And Herod and Pilate were made friends that same day; for before there was enmity between them.

Jerusalem. Herod's residence.

SECT. CXXIX. BARABBAS PREFERRED TO JESUS.

And when Pilate was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

Before Pilate's judgment-seat.

And he called together the chief priests, and the magistrates, and the people, and said to them, Ye have brought this man unto me as one that perverteth the people; and behold I, having examined him before you, find no cause in him touching those things whereof ye accuse him. No, nor yet Herod; for I sent you to him, and behold nothing worthy of death is done to him. I will therefore chastise him and release him.

Now, at the passover the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner named Barabbas, who lay bound with them that had made insurrection with him, and he had committed murder in the insurrection.

Therefore, when the multitude was come up, and had begun to desire that he would do as he had ever done unto them, Pilate said, Whom will ye that I release unto you, Barabbas, or Jesus which is called Christ? for he knew that for envy the chief priests had delivered Jesus to him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And Pilate saith to them, Why, what evil hath he done? I have found no cause of death in him; I will therefore chastise him and let him go. And they cried out with loud voices, requiring that he might be crucified.

SECT. CXXX. JESUS IS SCOURGED AND CROWNED WITH THORNS.

Then Pilate took Jesus, and scourged him.

The court of Pilate's palace.

And the soldiers led him away into the court of the palace, and they called together the whole band. And they stripped him, and put on him a scarlet robe. And the soldiers platted a crown of thorns, and put it on his head, and they clothed him with a purple robe, and they put a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they smote him with their hands, and they smote him on the head with the reed, and did spit upon him, and bowing their knees they adored him.

SECT. CXXXI. JESUS IS BROUGHT FORTH TO THE PEOPLE.

Then Pilate went forth again, and saith to them, Behold I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth,

wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests and officers saw him, they cried out, saying, Crucify him, crucify him! Pilate saith unto them, Take ye him, and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he feared the more; and he went again into the judgment-hall, and said to Jesus, Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him, Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered, Thou couldest have no power at all against me unless it were given thee from above; therefore he that hath delivered me to thee hath the greater sin.

And from henceforth Pilate sought to release him. But the Jews cried out, saying, If thou release this man thou art not Cæsar's friend; for whosoever maketh himself a king speaketh against Cæsar.

Now, when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment-seat, in the place that is called Lithostratos, and in Hebrew Gabbatha. And it was the preparation of the pasch,* about the sixth hour;† and he saith to the Jews, Behold your king! But they cried out, Away with him, away with him! crucify him! Pilate saith to them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar.

* This expression may mean, the preparation for the Sabbath of the Passover; *i. e.* the Friday in Paschal week.

† It has been supposed that St. John reckons his hours as we do, from midnight to noon, and from noon to midnight.

SECT. CXXXII. JESUS IS CONDEMNED TO BE CRUCIFIED.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people and said, His blood be on us and on our children! And the voices of them and of the chief priests prevailed.

And Pilate, being willing to satisfy the people, gave sentence that it should be as they required; and he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

SECT. CXXXIII. THE REMORSE OF JUDAS.

Then Judas, who had betrayed Jesus, when he saw that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in betraying innocent blood. But they said, What is that to us? look thou to it. And casting down the pieces of silver in the temple, he departed; and went and hanged himself.

Jerusalem.

But the chief priests, having taken the pieces of silver, said, It is not lawful to put them into the corbona,* because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying-place for strangers. For this cause that field was called haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying, *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of*

* The treasury in which offerings for the temple or its services were deposited.

*the children of Israel; and they gave them unto the potter's field, as the Lord appointed to me.**

SECT. CXXXIV. JESUS IS LED AWAY TO BE CRUCIFIED.

The sixth day of the week, the 15th of Nisan, between 9 a.m. and midday.

And the soldiers took the purple robe off Jesus, and put his own raiment on him, and led him away to crucify him. And he, bearing his cross, went forth. But one Simon, a Cyrenian, the father of Alexander and Rufus, was passing by, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

The way from Jerusalem to Calvary.

And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold the days shall come wherein they will say, Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills, Cover us. For if they do these things in the green wood, what shall be done in the dry?

And there were also two malefactors led with him to be put to death.

SECT. CXXXV. JESUS ON THE CROSS. HIS SEVEN LAST WORDS.

The sixth day of the week, the 15th of Nisan, between 9 a.m. and 3 p.m.

And they bring him unto the place which is, being interpreted, the place of a skull.† And they gave him to drink wine

Golgotha, Calvary.

* Zech. xi. 12.

† The Evangelists give the Greek translation of the Hebrew Golgotha; the Vulgate renders this by Calvaria: hence Calvary came to be used as the name of the place where our Lord was crucified.

mingled with myrrh; but when he had tasted he received it not. And they crucified him there, and the two malefactors, one on the right hand, and the other on the left. And the Scripture was fulfilled, which saith, *And he was reputed with the wicked.**

Then said Jesus, Father, forgive them; for they know not what they do.

And it was the third hour when they crucified him. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written I have written.

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also his coat; now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled which saith, *They divided my raiment among them, and upon my vesture they did cast lots.*† These things therefore the soldiers did.

And the people stood beholding; and they that passed by railed on him, wagging their heads and saying, Ah, thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross.

Likewise also the chief priests with the scribes and elders mocking him, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will

* Isai. liii. 12. † Ps. xxi. 19.

believe him.* He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.

And one of the malefactors that were hanged railed on him saying, If thou be the Christ, save thyself and us. But the other answering rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation? Andwe ind eed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Amen I say unto thee, To-day shalt thou be with me in Paradise.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith to his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her to his own home.

And from the sixth hour there was darkness over all the land unto the ninth hour.† And about the ninth hour Jesus cried with a loud voice saying, *Eloi, Eloi, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?*‡ Some of them that stood by, when they heard that, said, This man calleth for Elias.

After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. Now there was set a vessel full of vinegar. And straightway one of them ran, and took a sponge, and filled it with vinegar and put it on a reed, and gave him to drink; and the rest said, Let be; let us see whether Elias will come to save him.

When Jesus had received the vinegar, he said, It

* Ps. xxi. 9. † *i.e.* from mid-day to 3 P.M. ‡ Ps. xxi. 2.

is finished. And crying with a loud voice, he said, Father, into thy hands I commend my spirit. And having said this, he bowed his head and gave up the ghost.

SECT. CXXXVI. THE SIGNS THAT FOLLOWED THE DEATH OF JESUS.

The sixth day of the week, the 15th of Nisan, between 3 and 6 p.m.

And behold the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened, and many bodies of the saints that slept arose, and coming out of the tombs after his resurrection went into the holy city and appeared to many.

Calvary.

Now when the centurion that stood over against him, and they that were with him watching Jesus, saw the earthquake and the things that were done, that he so cried out and gave up the ghost; they were sore afraid, and glorified God saying, Truly this was the Son of God.

And all the multitude of them that were come together to that sight, beholding the things that were done, returned, smiting their breasts.

And all his acquaintance, and the women that had followed him from Galilee, stood afar off beholding these things; among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome.

SECT. CXXXVII. THE SIDE OF JESUS OPENED WITH A SPEAR.

The Jews therefore, because it was the preparation, that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. **Calvary.**

The soldiers therefore came, and they brake the legs of the first and of the other that was crucified with him. But when they came to Jesus and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear opened his side, and forthwith there came thereout blood and water. And he that saw it hath given testimony, and his testimony is true, and he knoweth that he saith true that ye might believe. For these things were done that the scripture might be fulfilled, *A bone of him ye shall not break* (Exod. xii. 46). And again another scripture saith, *They shall look on him whom they pierced* (Zach. xii. 10).

SECT. CXXXVIII. JESUS IS TAKEN DOWN FROM THE CROSS, AND LAID IN A NEW TOMB IN THE GARDEN.

When the even was come, because it was the preparation, that is, the day before the sabbath, there came a rich man of Arimathea named Joseph, an honourable counsellor, a good and a just man, who also waited for the kingdom of God, and was Jesus' disciple, but secretly for fear of the Jews; and he went in boldly unto Pilate, and begged that he might take away the body of Jesus. And Pilate wondered that he should be already dead; and calling the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he commanded the body to be delivered to Joseph. **Calvary.**

Joseph came, therefore, and took the body of Jesus. And there came also Nicodemus, that at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred-pound weight. Then took they the body of Jesus and wound it in linen-cloth with the spices, as the manner of the Jews is to bury.

Now there was in the place where he was crucified a garden; and in the garden a new sepulchre wherein was never man yet laid. There laid they Jesus because of the Jews' preparation-day, for the sepulchre was nigh at hand, and rolled a great stone to the door of the sepulchre, and departed. And there were Mary Magdalene and Mary the mother of Joses sitting over against the sepulchre. And they beheld the sepulchre and how his body was laid. And they returned, and prepared spices and ointments, and rested the sabbath-day according to the commandment.

SECT. CXXXIX. THE SEPULCHRE IS MADE SURE.

The evening of the seventh day of the week, the 16th of Nisan.

Now the next day that followed the day of the preparation the chief priests and Pharisees came together to Pilate, saying, Sir, we have remembered that that seducer said, while he was yet alive, After three days I will rise again. Command therefore the sepulchre to be guarded until the third day, lest his disciples come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. Pilate said to them, Ye have a guard; go, guard it as ye know. And they departed and made the sepulchre sure, sealing the stone and setting guards.

PART IV.

EVENTS OF THE FORTY DAYS FROM THE RESURRECTION TO THE ASCENSION.

SECT. CXL. THE END OF THE SABBATH. THE ANGEL OF THE LORD ROLLS BACK THE STONE FROM THE DOOR OF THE SEPULCHRE.

Between the evening at the beginning of the first day of the week, the 17th of Nisan, and the early dawn.

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought sweet spices, that they might come and anoint Jesus.

And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it. His countenance was as lightning and his raiment as snow; and for fear of him the keepers were struck with terror, and became as dead men.

SECT. CXLI. ST. MARY MAGDALENE AND OTHER WOMEN SET OUT TO VISIT THE SEPULCHRE.

The dawn of the first day of the week, the 17th of Nisan.

And very early in the morning the first day of the week came Mary Magdalene and the other Mary, and certain others with them, to see the sepulchre.

And they said one to another, Who shall roll us back the stone from the door of the sepulchre? And when they looked they saw the stone rolled back, for it was very great.

Then she—Mary Magdalene—runneth and cometh to Simon Peter and to the other disciple whom Jesus loved, and saith to them, They have taken away the

Lord out of the sepulchre, and we know not where they have laid him.

SECT. CXLII. THE WOMEN ENTER THE SEPULCHRE AND SEE THE ANGELS.

But the women entering into the sepulchre found not the body of the Lord Jesus. And it came to pass, as they were astonished in their mind at this, behold, two men stood by them, in shining apparel. And as they were afraid, and bowed down their faces towards the ground, they said unto them, Be not affrighted: Ye seek Jesus of Nazareth who was crucified, Why seek ye the living with the dead? He is not here, for he is risen as he said. Come see the place where the Lord lay. Remember how he spake unto you, when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you: lo I have told you. And they remembered his words; and went out quickly from the sepulchre with fear and great joy, and did run to tell his disciples.

SECT. CXLIII. ST. PETER AND ST. JOHN VISIT THE SEPULCHRE.

Peter therefore went out,* and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down he saw the linen-cloths lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen-cloths lying; and the napkin that had been about his head not lying with the linen-cloths, but

* *i. e.* in consequence of what they had been told by St. Mary Magdalene.

apart, wrapt up into one place. Then the other disciple also went in, who came first to the sepulchre; and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. The disciples therefore departed again to their home.

SECT. CXLIV. JESUS APPEARS TO ST. MARY MAGDALENE, AND TO THE OTHER WOMEN, AND TO ST. PETER.

But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down and looked into the sepulchre; and she saw two angels in white, sitting one at the head and the other at the feet where the body of Jesus had been laid. They say to her, Woman, why weepest thou? She saith to them, Because they have taken away my Lord, and I know not where they have laid him. When she had thus said, she turned herself back, and saw Jesus standing; and knew not that it was Jesus. Jesus saith to her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith to him, Sir, if thou hast taken him hence, tell me where thou hast laid him, and I will take him away. Jesus saith to her, Mary. She turned herself and saith to him, Rabboni, which is to say, Master; Jesus saith to her, Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say to them, I ascend to my Father and to your Father, to my God and your God.

First* appearance.

And as the other women went to tell his disciples, behold Jesus met them, and said, All hail. But they came up and took hold of his feet, and adored him. Then Jesus said to them, Fear not; go, tell my brethren that they go into Galilee; there they shall see me.

Second appearance.

* According to the Vulgate, St. Mark says, "But he, rising early the first day of the week, appeared first to Mary Magdalene, out of whom he had cast seven devils."

And they went back from the sepulchre, and told all these things to the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, who told these things to the apostles.

And their words seemed to them as idle tales, and they did not believe them.

Third appearance. And Christ was seen of Cephas.*

SECT. CXLV. THE GUARD REPORT TO THE CHIEF PRIESTS WHAT HAD HAPPENED.

Now, behold some of the guards came into the city and told the chief priests all things that had been done. And they being assembled together with the elders, taking counsel, gave a great sum of money to the soldiers, saying, Say ye, His disciples came by night, and stole him away when we were asleep. And if the governor shall hear of this, we will persuade him, and secure you. So they took the money, and did as they were taught; and this account is spread abroad among the Jews even unto this day.

SECT. CXLVI. JESUS APPEARS TO THE TWO DISCIPLES GOING TO EMMAUS.

The afternoon of the first day of the week, the 17th of Nisan.

And behold two of them went the same day to a town which was sixty furlongs from Jerusalem named Emmaus; and they talked together of all the things that had happened.

On the way to Emmaus.

And it came to pass that while they talked and reasoned with themselves, Jesus himself drew near, and went with them. But their eyes were held,

* See 1 Cor. xv. 5. This appearance is also referred to in Sect. cxlvi.

that they should not know him. And he said to them, What are these discourses that ye hold one with another as ye walk, and are sad? And one of them, whose name was Cleophas, answered and said to him, Art thou a stranger in Jerusalem, and hast not known the things that have been done there in these days? And he said to them, What things? And they said, Concerning Jesus of Nazareth, who was a prophet mighty in work and word before God and all the people; and how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel; and now, besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre; and when they found not his body, they came, saying that they had also seen a vision of angels, who said that he is alive. And some of our people went to the sepulchre, and found it even as the women had said, but him they found not.

Fourth appearance.

Then he said to them, O foolish, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and so to enter into his glory? And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself.

And they drew nigh to the town whither they were going, and he made as though he would go farther; but they constrained him, saying, Abide with us, for it is towards evening, and the day is now far spent. And he went in with them. And it came to pass, whilst he was at table with them, he took bread, and blessed and brake, and gave to them. And their eyes were opened, and they knew him, and he vanished out of their sight.

And they rose up the same hour and returned to

Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

SECT. CXLVII. JESUS APPEARS TO THE ASSEMBLED APOSTLES IN THE ABSENCE OF ST. THOMAS.

The evening at the end of the first day of the week, the 17th of Nisan.

Jerusalem. Fifth appearance.

And as they thus spake, the doors being shut where the disciples were assembled for fear of the Jews, came Jesus himself and stood in the midst, and saith unto them, Peace be unto you. But they were troubled and affrighted, and supposed that they had seen a spirit. And he said to them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had said this he showed them his hands and his feet and his side. Then the disciples were glad when they saw the Lord.

Then said Jesus to them again, Peace be unto you. As the Father hath sent me, I also send you. When he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost. Whose sins ye forgive, they are forgiven them; and whose sins ye retain, they are retained.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish and of an honeycomb; and he took it, and did eat before them.

Now Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Except I see in his hands the print of the nails, and put my fingers into the place of the nails, and put my hand into his side, I will not believe.

SECT. CXLVIII. AFTER EIGHT DAYS JESUS AGAIN APPEARS TO THE APOSTLES, ST. THOMAS BEING PRESENT.

The first day of the week, the Octave of the day of the Resurrection.

And after eight days again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you. Then saith he to Thomas, Put in thy finger hither, and behold my hands; and bring hither thy hand, and put it into my side; and be not faithless, but believing.

Jerusalem. Sixth appearance.

Thomas answered and said to him, My Lord and my God. Jesus saith to him, Thomas, Because thou hast seen me thou hast believed; blessed are they that have not seen, and have believed.

Then the eleven disciples went away into Galilee.

SECT. CXLIX. JESUS MANIFESTS HIMSELF TO SEVEN DISCIPLES AT THE SEA OF TIBERIAS.

After this, Jesus showed himself again to the disciples at the sea of Tiberias. And he showed himself after this manner. There were together Simon Peter, and Thomas called Didymus, and Nathanael, who was of Cana of Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith to them, I go a-fishing. They say to him, We also go with thee. And they went forth and entered into the ship; and that night they caught nothing.

Galilee. Sea of Tiberias. Seventh appearance.

But when the morning was come, Jesus stood on the shore; yet the disciples knew not that it was Jesus. Then Jesus said to them, Children, have ye any meat? They answered him, No. He saith to them, Cast the net on the right side of the ship, and ye shall find. They cast therefore; and now they were

not able to draw it, for the multitude of fishes. Therefore that disciple whom Jesus loved said to Peter, It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits), dragging the net with fishes.

As soon then as they were come to land, they saw hot coals there, and fish laid thereon, and bread. Jesus saith to them, Bring hither of the fishes that ye have now caught. Simon Peter went up and drew the net to land, full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken. Jesus saith to them, Come and dine. And none of them that were at meat durst ask him, Who art thou? knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner.

This is now the third time that Jesus was manifested to his disciples* after he was risen from the dead.

SECT. CL. JESUS COMMISSIONS ST. PETER TO FEED HIS LAMBS AND SHEEP, AND FORETELLS THE APOSTLE'S MARTYRDOM.

When therefore they had dined, Jesus saith to Simon Peter, Simon, son of John, lovest thou me more than these? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He saith to him again, Simon, son of John, lovest thou me? He saith to him, Yea, Lord, thou knowest that I love thee. He saith to him, Feed my lambs. He said to him the third time, Simon, son of John, lovest thou me? Peter was grieved because he had said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things: thou

* *i.e.* to any number of them together.

knowest that I love thee. He said to him, Feed my sheep. Amen, amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this he said, signifying by what death he should glorify God.

And when he had said this he saith to him, Follow me. Peter turned about, and saw the disciple whom Jesus loved following, that also leaned on his breast at supper, and said, Lord, who is he that shall betray thee? And when Peter saw him, he said to Jesus, Lord, and what shall this man do? Jesus saith to him, If I will have him to remain till I come, what is that to thee? follow thou me.

This saying therefore went abroad among the brethren, that that disciple should not die. Yet Jesus said not to him, He shall not die, but, If I will have him to remain till I come, what is it to thee? This is that disciple who giveth testimony of these things, and hath written these things; and we know that his testimony is true.

SECT. CLI. JESUS APPEARS TO THE DISCIPLES ON A MOUNTAIN IN GALILEE.

The eleven disciples that came into Galilee went into a mountain where Jesus had appointed them. And when they saw him, they adored; but some doubted.

Galilee. Eighth appearance.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;

and, lo, I am with you all days, even unto the end of the world. Amen, he that believeth and is baptised shall be saved; he that believeth not shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

SECT. CLII. ANOTHER APPEARANCE OF JESUS RECORDED BY ST. PAUL.

Galilee. Ninth appearance.

After that he was seen of above five hundred brethren at once, of whom many remain unto this present day, but some are fallen asleep.*

SECT. CLIII. JESUS APPEARS TO THE APOSTLES AT JERUSALEM.

Jerusalem. Tenth and eleventh appearance.

After that he was seen of James, then of all the apostles. To whom he showed himself alive after his passion by many proofs, for forty days appearing to them and speaking of the kingdom of God. And he said unto them, These are the words that I spake to you while I was with you: That all things must be fulfilled that are written in the law of Moses, and in the prophets, and in the psalms concerning me. Then he opened their mind that they might understand the Scriptures. And he said to them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that in his name penance and the remission of sins should be preached among all nations beginning at Jerusalem. And ye are witnesses of these things. And I send upon you the

* See 1 Cor. xv. 6.

promise of my Father. But tarry ye at Jerusalem, until ye be endued with power from on high. For John truly baptised with water; but ye shall be baptised with the Holy Ghost not many days hence. And when they were come together, they asked him, saying, Lord, wilt thou at this time restore the kingdom to Israel? And he said to them, It is not for you to know the times or moments that the Father hath placed in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses for me in Jerusalem, and in all Judea, and in Samaria, and even to the uttermost part of the earth.

SECT. CLIV. THE ASCENSION.

And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass when he had spoken these things, while he blessed them he was parted from them, and while they beheld he was taken up, and a cloud received him out of their sight. And he was taken up into heaven, and sitteth on the right hand of God.

Mount Olivet. Bethany.

And while they were beholding him as he went up to heaven, lo, two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus that is taken from you into heaven shall so come in like manner as ye have seen him go into heaven.

And they adored him, and returned to Jerusalem with great joy; and were continually in the temple praising and blessing God. Amen.

Many other signs truly did Jesus in the sight of his disciples that are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name.

PART V.

EVENTS IN JERUSALEM AFTER THE ASCENSION, CONNECTED WITH THE FIRST MINISTRY OF THE APOSTLES.

SECT. CLV. AFTER OUR LORD'S ASCENSION THE APOSTLES RETURN TO JERUSALEM. THE ELECTION OF MATTHIAS IN PLACE OF JUDAS. A. D. 30.

Jerusalem.

THEN the apostles returned to Jerusalem from the mount that is called Olivet, which is nigh Jerusalem, within a sabbath-day's journey. And when they were come in they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus and Simon Zelotes, and Jude the brother of James. All these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

In those days Peter, rising up in the midst of the brethren, said (now the number of persons together was about a hundred and twenty*), Men brethren, the scripture must needs be fulfilled which the Holy Ghost spake before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus, who was numbered with us, and had obtained part of this ministry. And he indeed purchased a field with the reward of iniquity, and being hanged burst

* This means the number present at Jerusalem; for elsewhere there were many more (see 1 Cor. xv. 6).

asunder in the midst, and all his bowels gushed out; and it became known to all the inhabitants of Jerusalem, so that the same field was called in their tongue Haceldama, that is to say, The field of blood. For it is written in the book of Psalms, *Let their habitation become desolate, and let there be none to dwell therein* (Ps. lxviii. 26); *and his bishopric let another take* (Ps. cviii. 8). Wherefore of these men who have companied with us all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.

And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, Thou, Lord, who knowest the hearts of all men, show whether of these two thou hast chosen to take the place of this ministry and apostleship from which Judas hath by transgression fallen, that he might go to his own place.

And they gave their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

SECT. CLVI. THE DAY OF PENTECOST, AND DESCENT OF THE HOLY GHOST. PETER'S DISCOURSE.

And when the days of the pentecost* were accomplished, they were all together in one place; and suddenly there came a sound Jerusalem.

* The word *pentecost* means "fiftieth;" that is, the fiftieth day from the Passover, from whence seven weeks were to be numbered for the offering of the first-fruits of the harvest. Hence it was also called the feast of weeks, and the feast of ingatherings. It is also thought to have been held in commemoration of the giving of the law on Mount Sinai. It was one of the three principal feasts of the Jews, when all the males were to present themselves before the Lord. Hence the numbers of strangers in Jerusalem. (See Lev. xxiii. 15-21 and Deut. xvi.)

from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.

Now there were dwelling at Jerusalem Jews, devout men* out of every nation under heaven. And when this was noised abroad the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed and wondered, saying, Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome both Jews and proselytes, Cretes and Arabians,—we have heard them speak in our own tongues the wonderful works of God. And they were all astonished, and wondered, saying one to another, What meaneth this? But others mocking said, These men are full of new wine.

But Peter, standing up with the eleven, lifted up his voice, and spake to them, Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and give ear to my words; for these men are not drunk, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken of by the prophet Joel, *And it shall come to pass in the last days, saith the Lord, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Upon my servants also,*

* This expression is found repeatedly in the Acts, and means Jewish proselytes.

and upon my handmaids, will I pour out in those days of my Spirit, and they shall prophesy. And I will show wonders in the heaven above, and signs on the earth beneath; blood and fire, and vapour of smoke. The sun shall be turned into darkness and the moon into blood, before the great and manifest day of the Lord come. And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved (Joel ii. 28).

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles and wonders and signs, which God did by him, in the midst of you, as ye also know; this same being delivered up, by the determinate counsel and foreknowledge of God, ye by the hands of wicked men have crucified and slain. Whom God had raised up, having loosened the sorrows of hell, as it was impossible that he should be holden by it. For David saith concerning him, *I foresaw the Lord before my face; for he is at my right hand that I may not be moved. For this my heart hath been glad and my tongue hath rejoiced; moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell, nor suffer thy Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance* (Ps. xv. 8).

Ye men brethren, let me freely speak to you of the patriarch David; that he died and was buried; and his sepulchre is with us to this present day. Whereas therefore he was a prophet, and knew that God *had sworn to him with an oath that of the fruit of his loins one should sit upon his throne* (Ps. cxxxi. 11). Foreseeing this, he spake of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption. This Jesus hath God raised again, whereof all we are witnesses. Being exalted therefore to the right hand of God, and having received of the Father the promise of the Holy Ghost, he hath poured forth this which ye see and hear.

For David ascended not into heaven; but he himself said, *The Lord said to my Lord, Sit thou on my right hand, until I make thy enemies thy footstool* (Ps. cix. 1). Therefore let all the house of Israel know most certainly that God hath made this same Jesus, whom ye have crucified, to be both Lord and Christ.

Now when they had heard these things, they had compunction in their heart, and said to Peter, and to the rest of the apostles, Men and brethren, what shall we do?

But Peter said to them, Do penance, and be baptised every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children, and to all that are afar off, whomsoever the Lord our God shall call. And with very many other words did he testify and exhort them, saying, Save yourselves from this perverse generation.

They therefore that received his word were baptised; and there were added in that day about three thousand souls.

SECT. CLVII. ACCOUNT OF THE STATE OF THE INFANT CHURCH.

And they were persevering in the doctrine of the apostles, and in the communion of the breaking of bread, and in prayers. And fear came upon every soul. Many wonders also and signs were done by the apostles in Jerusalem, and there was great fear upon all. And all they that believed were together, and had all things common. Their possessions and goods they sold, and divided among all, according as every one had need. And continuing daily with one accord in the temple, and breaking bread from house to house, they took their meat with gladness and simplicity of heart; praising God and having favour with

all the people. And the Lord added to them daily such as should be saved.

SECT. CLVIII. PETER AND JOHN HEAL THE LAME MAN IN THE TEMPLE. PETER AGAIN DISCOURSES TO THE PEOPLE.

Now Peter and John went up into the temple at the hour of prayer, the ninth hour. **Jerusalem.**

And a certain man who was lame from his mother's womb was being carried, whom they daily laid at the gate of the temple which is called Beautiful, that he might ask alms of them that went into the temple. He, when he had seen Peter and John about to go into the temple, asked to receive an alms. But Peter with John fastening his eyes upon him said, Look upon us. But he looked earnestly upon them, hoping that he should receive something of them. And Peter said, Silver and gold I have none; but what I have I give thee: in the name of Jesus Christ of Nazareth, arise, and walk. And taking him by the right hand, he lifted him up, and forthwith his feet and ankles received strength. And he leaping up, stood and walked, and went in with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God. And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened to him. And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.

But when Peter saw it he made answer to the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom

ye indeed delivered up and denied before the face of Pilate, when he judged that he should be released. But ye denied the Holy one and the Just, and desired a murderer to be granted unto you. And the author of life ye killed, whom God hath raised from the dead, of which we are witnesses. And in the faith of his name, this man, whom ye have seen and know, hath his name strengthened; and the faith which is by him hath given this perfect soundness in the sight of you all.

And now, brethren, I know that ye did it through ignorance, as did also your rulers. But those things which God before had showed by the mouth of all the prophets, that his Christ should suffer, he hath so fulfilled. Be penitent, therefore, and be converted, that your sins may be blotted out, when the times of refreshment shall come from the presence of the Lord, and he shall send him who hath been preached unto you, Jesus Christ, whom heaven indeed must receive until the times of the restitution of all things, which God hath spoken by the mouth of his holy prophets from the beginning of the world. For Moses said, *A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him ye shall hear according to all things whatsoever he shall speak to you. And it shall be, that every soul which will not hear that prophet shall be destroyed from among the people* (Deut. xviii. 15). And all the prophets from Samuel and afterwards who have spoken have told of these days. Ye are the children of the prophets and of the covenant which God made to our fathers, saying to Abraham, *And in thy seed shall all the kindreds of the earth be blessed* (Gen. xii. 3). To you first God raising up his Son hath sent him to bless you; that every one may convert himself from his wickedness.

And as they were speaking to the people, the priests, and the officer of the temple, and the Sadducees, came upon them, being grieved that they

taught the people, and preached in Jesus the resurrection from the dead; and they laid hands upon them, and put them in hold till the next day, for it was now evening. But many of them who had heard the word believed; and the number of the men was made five thousand.

SECT. CLIX. PETER AND JOHN ARE BROUGHT BEFORE THE SANHEDRIM AND CAUTIONED.

And it came to pass on the morrow, that their princes, and elders, and scribes were gathered together in Jerusalem; and Annas the high-priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest. And setting them in the midst, they asked, By what power, or by what name, have ye done this? **Jerusalem.**

Then Peter, filled with the Holy Ghost, said to them, Ye princes of the people, and elders, hear. If we this day are examined concerning the good deed done to the infirm man, by what means he hath been made whole, be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead, even by him this man standeth here before you whole. This is *the stone which was rejected by you the builders, which is become the head of the corner* (Ps. cxvii. 22). Neither is there salvation in any other. For there is no other name under heaven given to men whereby we must be saved.

Now when they saw the constancy of Peter and of John, and understood that they were illiterate and ignorant men, they wondered; and they knew them that they had been with Jesus. And when they saw the man also who had been healed standing with them, they could say nothing against it. But they commanded them to go aside out of the council; and

they conferred among themselves, saying, What shall we do to these men? for indeed a known miracle hath been done by them; it is manifest to all the inhabitants of Jerusalem, and we cannot deny it. But that it may be no farther spread among the people, let us threaten them, that they speak no more in this name to any man. And calling them, they charged them not to speak at all, nor teach in the name of Jesus.

But Peter and John answered and said to them, If it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard.

But they threatened and sent them away, not finding how they might punish them, because of the people; for all men glorified what had been done, in that which had come to pass. For the man was above forty years old in whom that miraculous cure had been wrought.

And being let go they came to their own company, and related all that the chief priests and elders had said to them. And they, when they heard it, with one accord lifted up their voice to God, and said, Lord, thou art God, who hast made heaven and earth, and the sea, and all that is in them. Who by the mouth of thy servant David hast said, *Why have the heathen raged, and the people devised vain things? The kings of the earth stood up, and the rulers assembled together against the Lord and against his Christ* (Ps. ii.). For there were truly assembled in this city against thy holy Son Jesus, whom thou hast anointed, Herod and Pontius Pilate, with the Gentiles, and the people of Israel, to do what thy hand and thy counsel decreed to be done. And now, Lord, behold their threatenings, and grant unto thy servants that with all confidence they may speak thy word, by stretching forth thy hand to cures and signs and wonders to be done by the name of thy holy Son Jesus.

And when they had prayed the place was moved wherein they were assembled; and they were all filled with the Holy Ghost, and they spake the word of God with confidence.

SECT. CLX. THE FERVOUR OF THE EARLY CHURCH. ANANIAS AND SAPPHIRA.

And the multitude of believers had but one heart and one soul; neither did any one say that aught of the things which he possessed was his own; but all things were common unto them. And with great power did the apostles give testimony of the resurrection of Jesus Christ our Lord; and great grace was in them all. And neither was there any one needy among them. For as many as were owners of lands or houses sold them, and brought the price of the things they sold, and laid it down before the feet of the apostles. And distribution was made to every one, according as he had need. Jerusalem.

And Joseph, who by the apostles was surnamed Barnabas* (which is by interpretation, the son of consolation), a Levite, a Cyprian born, having land, sold it, and brought the price, and laid it at the feet of the apostles.

But a certain man named Ananias, with Sapphira his wife, sold a piece of land, and by fraud kept back part of the price of the land, his wife being privy thereunto; and bringing a certain part of it, laid it at the apostles' feet.

But Peter said, Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost, and by fraud keep part of the price of the land? Whilst it remained, did it not remain to thee? and after it was sold, was it not in thy power? Why

* This is the first time we hear of him. He it was who brought Saul after his conversion to the apostles. Afterwards he accompanied him in his first missionary journey.

hast thou conceived this thing in thy heart? Thou hast not lied unto man, but unto God.

And Ananias hearing these words fell down and gave up the ghost; and there came great fear upon all that heard it. And the young men rising up removed him, and carrying him out, buried him.

And it was about the space of three hours after, when his wife, not knowing what had happened, came in. And Peter said to her, Tell me, woman, whether ye sold the land for so much? And she said, Yea, for so much. And Peter said unto her, Why have ye agreed together to tempt the Spirit of the Lord? Behold the feet of them who have buried thy husband are at the door, and they shall carry thee out.

Immediately she fell down before his feet, and gave up the ghost. And the young men coming in found her dead, and carried her out, and buried her by her husband.

And there came great fear upon the whole Church, and upon all that heard these things.

SECT. CLXI. THE APOSTLES WORK GREAT MIRACLES. THEY ARE IMPRISONED BY THE HIGH-PRIESTS, BUT DELIVERED BY AN ANGEL.

And by the hands of the apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's porch. And of the rest no man durst join himself unto them; but the people magnified them.

And the multitude of men and women who believed in the Lord was more increased; insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that when Peter came, his shadow at the least might overshadow some of them, and they might be delivered from their infirmities. And there came also together to Jerusalem a multi-

tude out of the neighbouring cities bringing sick persons and such as were troubled with unclean spirits; and they were all healed.

Then the high-priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with envy. And they laid hands on the apostles, and put them in the common prison. But an angel of the Lord by night opened the doors of the prison, and leading them out, said, Go, and standing in the temple, speak to the people all the words of this life. And when they had heard this, they entered early in the morning into the temple, and taught.

And the high-priest and they that were with him came, and called together the council, and all the elders of the children of Israel; and they sent to the prison to have them brought. But when the ministers came, and opening the prison found them not, they returned and told it, saying, The prison indeed we found shut with all diligence, and the keepers standing before the doors; but opening it we found no man within.

Now when the officer of the temple and the chief priests heard these words, they were in doubt concerning them what would come to pass. But one came and told them, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the officer with the ministers, and brought them without violence; for they feared the people, lest they should be stoned.

SECT. CLXII. THE APOSTLES ARE BROUGHT AGAIN BEFORE THE COUNCIL. THEIR DEFENCE AND LIBERATION.

And when the officers had brought them, they set them before the council.

And the high-priest spake to them, saying, Did we

not strictly command you that ye should not teach in this name? and behold ye have filled Jerusalem with your doctrine, and ye have a mind to bring down this man's blood upon us.

Then Peter, and the other apostles, answered and said, We ought to obey God rather than men. The God of our fathers hath raised up Jesus, whom you put to death, hanging him upon a tree. This Prince and Saviour God hath exalted with his right hand to give penitence to Israel and remission of sins. And we are witnesses of these things, and the Holy Ghost, whom God hath given to all those that obey him.

When they heard these things they were cut to the heart, and they thought to put them to death. But one in the council, a Pharisee, by name Gamaliel,* a doctor of the law, respected by all the people, rising up, commanded the men to be put forth a little while. And he said to them, Ye men of Israel, take heed to yourselves what ye intend to do, as touching these men. For before these days rose up Theodas, affirming himself to be somebody, to whom a number of men, about four hundred, joined themselves; and he was slain, and all that believed him were scattered, and brought to nothing. After this man, rose up Judas of Galilee, in the days of the enrolling, and drew away the people after him; he also perished, and all, even as many as consented to him, were dispersed. And now therefore I say to you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it: lest perhaps ye be found to fight even against God.

And they consented to him. And they called in the apostles, and after they had scourged them, they charged them that they should not speak at all in the name of Jesus, and they dismissed them. And they

* A distinguished Jewish doctor. St. Paul was his disciple (see Acts xxii. 3).

indeed went from the presence of the council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus. And every day they ceased not, in the temple and from house to house, to teach and preach Christ Jesus.

SECT. CLXIII. APPOINTMENT OF THE SEVEN DEACONS.

And in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were neglected in the daily ministration. **Jerusalem:**

Then the twelve, calling together the multitude of the disciples, said, It is not just that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. These they set before the apostles; and they, praying, imposed hands upon them.

And the word of the Lord increased; and the number of the disciples was multiplied in Jerusalem exceedingly: a great multitude also of the priests obeyed the faith. And Stephen, full of grace and fortitude, did great wonders and signs among the people.

SECT. CLXIV. A CONSPIRACY IS MADE AGAINST STEPHEN. HIS TRIAL, DEFENCE, AND MARTYRDOM. A.D. 37.

Now there arose some of that which is called the synagogue of the Libertines, and of the Cyrenians, and the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit that spoke.

Then they suborned men to say, they had heard him speak words of blasphemy against Moses and against God. And they stirred up the people, and the elders, and the scribes; and running together they took him, and brought him to the council. And they set up false witnesses, who said, This man ceaseth not to speak words against the holy place and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us. And all that sat in the council, looking on him, saw his face as if it had been the face of an angel.

Then the high-priest said, Are these things so?

And he said, Ye men, brethren and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charan. And said to him, *Go forth out of thy country and from thy kindred, and come into the land which I shall show thee* (Gen. xii. 2). Then he went out of the land of the Chaldeans, and dwelt in Charan. And from thence, after his father was dead, he removed him into this land wherein ye now dwell. And he gave him no inheritance in it, no not the pace of a foot; but he promised to give it him in possession, and to his seed after him, when as yet he had no child. And God said to him, *That his seed should sojourn in a strange country, and that they should bring them under bondage, and treat them evil four hundred years; and the nation which they shall serve, will I judge* (saith the

Lord): *and after these things they shall go out, and shall serve me in this place* (Gen. xv. 13).

And he gave him the covenant of circumcision, and so he begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob the twelve patriarchs. And the patriarchs, through envy, sold Joseph into Egypt; and God was with him, and delivered him out of all his tribulations, and he gave him favour and wisdom in the sight of Pharao, the king of Egypt; and he appointed him governor over Egypt, and over all his house.

Now there came a famine upon all Egypt and Chanaan, and great tribulation; and our fathers found no food. But when Jacob had heard that there was corn in Egypt, he sent our fathers first; and at the second time, Joseph was known by his brethren, and his kindred was made known to Pharao. And Joseph sending called thither his father Jacob, and all his kindred, to seventy-five souls. So Jacob went down into Egypt; and he died, and our fathers. And they were carried into Sichem, and were laid in the sepulchre that Abraham bought for a sum of money of the sons of Hemor, the son of Sichem.*

And when the time of the promise drew near, which God had promised to Abraham, the people increased and was multiplied in Egypt, till another king arose in Egypt who knew not Joseph. This same, dealing craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive. At the same time was Moses born, and he was acceptable to God; and he was nourished three months in his father's house. And when he was exposed, Pharao's daughter took him up, and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and in his deeds.

* Gen. xxxiii. 19.

And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. And when he had seen one of them suffering wrong, he defended him; and striking the Egyptian, he avenged him who suffered the injury. And he thought that his brethren understood that God by his hand would save them; but they understood it not.

And the day following he showed himself to them when they were at strife; and would have reconciled them in peace, saying, *Men, ye are brethren; why hurt ye one another?* But he that did the injury to his neighbour thrust him away, saying, *Who hath appointed thee prince and judge over us? What! wilt thou kill me, as thou didst yesterday kill the Egyptian?* (Exod. ii. 14.) And Moses fled upon this word, and was a stranger in the land of Madian, where he begat two sons.

And when forty years were expired, there appeared to him in the desert of mount Sina an angel in a flame of fire in a bush. And Moses seeing it wondered at the sight. And as he drew near to view it, the voice of the Lord came unto him, saying, *I am the God of thy fathers: the God of Abraham, the God of Isaac, and the God of Jacob.* And Moses, being terrified, durst not behold. And the Lord said to him, *Loose the shoes from thy feet; for the place wherein thou standest is holy ground. Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt* (Exod. iii. 5).

This Moses, whom they refused, saying, *Who hath appointed thee prince and judge?* him God sent to be prince and redeemer by the hand of the angel who appeared to him in the bush. He brought them out, doing wonders and signs in the land of Egypt, and in the Red Sea, and in the desert forty years. This is that Moses who said to the children of Israel, *A*

prophet shall God raise up to you of your own brethren, as myself; him shall ye hear (Deut. xviii. 15). This is he that was in the church in the wilderness, with the angel who spoke to him on mount Sina, and with our fathers, who received the words of life to give unto us. Whom our fathers would not obey, but thrust him away, and in their hearts turned back into Egypt, saying to Aaron, *Make us gods to go before us; for as for this Moses, who brought us out of the land of Egypt, we know not what is become of him* (Exod. xxxii. 1). And they made a calf in those days, and offered a sacrifice to the idol, and rejoiced in the works of their own hands. And God turned, and gave them up to serve the host of heaven; as it is written in the book of the prophets, *Did ye offer victims and sacrifices to me for forty years in the desert, O house of Israel? And ye took unto you the tabernacle of Moloch, and the star of your god Rempham, figures which ye made to adore them. And I will carry you away beyond Babylon* (Amos v. 25).

The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speaking to Moses, *that he should make it according to the form which he had seen* (Exod. xxv. 40). Which also our fathers receiving, brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David. Who found grace before God, and desired to build a tabernacle for the God of Jacob. But Solomon built him a house. Yet the most High dwelleth not in houses made by hand; as the prophet saith, *Heaven is my throne, and the earth my footstool. What house will you build me? saith the Lord; or what is the place of my resting? Hath not my hand made all these things?* (Isa. lxvi. 1.)

Ye stiff-necked and uncircumcised in heart and ears, ye always resist the Holy Ghost: as your fathers did, so do ye also. Which of the prophets have not

your fathers persecuted? And they have slain them who foretold of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it.

Now, when they heard these things, they were cut to the heart, and they gnashed with their teeth at him.

But he, being full of the Holy Ghost, looking up steadfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

And they, crying out with a loud voice, stopped their ears, and with one accord ran violently upon him; and casting him forth without the city, they stoned him, and the witnesses laid down their garments at the feet of a young man, whose name was Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And falling on his knees, he cried with a loud voice, saying, Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord. And Saul was consenting to his death.


THE EASTERN MEDIT
illustrating
TRAVELS OF
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English Miles
Ravenna
Florentia
Ancona
Rome
Three Taverns
Appii Forum
Terracina
Puteoli
Naples
Tarentum
Brundusium
Dyrrachium
Melita
Corcyra
Leucas
Cephallenia
Zacynthus
Corinth
Cythera
Eolian I.
Panormus
Messana
Rhegium
Syracuse
Sicily
Melita
Track of Ship in which St Paul sailed
M E D I T R R A N
Lepis
Syrtis
major
Cyrene
Cyrenaica
A F R I C A
L I B Y
Longitude


Euxine Sea
Propontis
Byzantium
Mysia
Lydia
Phrygia
GALATIA
Ancyra
PONTUS
Amasia
Sebastia
CAPPADOCIA
Caesarea
Iconium
Lycaonia
Pisidia
Pamphylia
Perge
Mt. Taurus
Cilicia
Tarsus
Antioch
Cyrrhus
Beroea
Samosa
Laodicea
Ephesus
Samos
Caria
Rhodes
Lycia
Cyprus
Salamis
Paphos
Salmone
Seleucia
Laodicea
Apamea
Emesa
Tripolis
Byblus
Berytus
Sidon
Tyre
Damascus
Ptolemais
Caesarea
Jerusalem
Joppa
Palestina
Alexandria
Pelusium
Petra
Memphis
EGYPT
ARABIA
Greenwich
30
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PART VI.

THE EVENTS CONNECTED WITH THE DISPERSION OF THE CHURCH, AND THE PROGRESS OF THE GOSPEL IN SYRIA.

SECT. CLXV. A PERSECUTION IS RAISED AGAINST THE CHRISTIANS. PHILIP THE DEACON PREACHES IN SAMARIA, AND BAPTISES SIMON MAGUS. A.D. 37.

AND at that time there was raised a great persecution against the Church which was at Jerusalem; and they were all dispersed through the countries of Judea and Samaria except the apostles. And devout men took order for Stephen's burial, and made great mourning over him. But Saul made havoc of the Church, entering in from house to house, and dragging away men and women, committed them to prison.

They then that were dispersed went about preaching the word of God; and Philip went down to the city of Samaria, and preached Christ unto them; and the people with one accord were attentive to those things that were said by Philip, hearing and seeing the miracles that he did. For many of them that had unclean spirits, crying with a loud voice, went out; and many, taken with the palsy, and that were lame, were healed. There was therefore great joy in that city.

Samaria.

Now there was a certain man named Simon,* who

* This Simon is generally regarded as the founder of the Gnostics, a heretical sect in the early Church; the sin of simony

before had been a magician in that city, seducing the people of Samaria, giving out that he was some great one; to whom they all gave ear, from the least to the greatest, saying, This man is the power of God, which is called great. And they were attentive to him, because for a long time he had bewitched them with his magical practices. But when they believed Philip preaching of the kingdom of God, in the name of Jesus Christ, they were baptised, both men and women. Then Simon himself believed also; and when he was baptised, he continued with Philip; and he was astonished to see the signs and exceeding great miracles that were done.

SECT. CLXVI. THE APOSTLES PETER AND JOHN GO DOWN TO SAMARIA. THE SIN OF SIMON MAGUS.

Samaria.

Now when the apostles who were in Jerusalem had heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost: for he was not as yet come upon any of them; but they were only baptised in the name of the Lord Jesus. Then they laid their hands upon them, and they received the Holy Ghost.

And when Simon saw that by the imposition of the hands of the apostles the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I shall lay hands he may receive the Holy Ghost.

But Peter said to him, Keep thy money to thyself, to perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast no part nor lot in this matter. For thy heart is

takes its name from him. He went to Rome, and succeeded in getting many followers there.

not right in the sight of God. Repent, therefore, of this thy wickedness; and pray to God if perhaps this thought of thy heart may be forgiven thee; for I see thou art in the gall of bitterness, and in the bonds of iniquity.

Then Simon answered and said, Pray ye for me to the Lord, that none of these things that ye have spoken may come upon me.

And they, having testified and preached the word of the Lord, returned to Jerusalem, and preached the Gospel in many villages of the Samaritans.

SECT. CLXVII. PHILIP THE DEACON PREACHES IN THE SOUTH COUNTRY, AND CONVERTS THE ETHIOPIAN EUNUCH.

Now an angel of the Lord spake to Philip, saying, Arise, go towards the south, to the way that goeth down from Jerusalem into Gaza, which is desert. **Gaza.**

And he rose up and went. And behold a man of Ethiopia, an eunuch, of great authority under Candace, the queen of the Ethiopians, who had charge over all her treasures, had come to Jerusalem to adore. And he was returning sitting in his chariot, and reading Isaias the prophet.

And the Spirit said to Philip, Go near and join thyself to this chariot. And Philip ran thither and heard him reading the prophet Isaias, and he said, Thinkest thou that thou understandest what thou readest? And he said, How can I, unless some man show me? And he desired Philip that he would come up and sit with him. And the place of the Scripture which he was reading was this, *He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so openeth he not his mouth. In humility his judgment was taken away. His generation who shall declare? for his life shall be taken from*

the earth (Isa. liii. 7). And the eunuch answered Philip and said, I beseech thee, of whom doth the prophet speak this? of himself, or some other man?

Then Philip, opening his mouth and beginning at this Scripture, preached unto him Jesus. And as they went on their way, they came to a certain water, and the eunuch said, See, here is water; what doth hinder me from being baptised?

And Philip said, If thou believest with all thy heart, thou mayest. And he answering said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch, and he baptised him. And when they were come up out of the water, the Spirit of the Lord took away Philip, and the eunuch saw him no more. And he went on his way rejoicing.

Azotus.

But Philip was found in Azotus, and passing through he preached the Gospel to all the cities, till he came to Cesarea.*

SECT. CLXVIII. THE CONVERSION OF SAUL ON HIS WAY TO DAMASCUS. A.D. 37.

Jerusalem.

And Saul, as yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest, and asked of him letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to Jerusalem.

And as he went on his journey, it came to pass that he drew nigh to Damascus; and suddenly a

* This Cæsarea was called Cæsarea Palestina, to distinguish it from Cæsarea Philippi. It was a town on the sea-coast about seventy miles from Jerusalem, and the residence of the Roman procurators.

light from heaven shined round about him. And he fell to the ground, and heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest. It is hard for thee to kick against the goad.* And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him, Arise, and go into the city, and there it shall be told thee what thou must do. Now the men that went in company with him stood amazed, hearing indeed a voice, but seeing no man. And Saul arose from the ground, and when his eyes were opened, he saw nothing. But they led him by the hands, and brought him to Damascus; and he was there three days without sight, and he did neither eat nor drink.

Damascus.

Now there was a certain disciple at Damascus named Ananias; and the Lord said to him in a vision, Ananias. And he said, Behold I am here, Lord. And the Lord said to him, Arise, and go into the street that is called Strait, and seek in the house of Judas one named Saul of Tarsus. For behold he prayeth. (And he hath seen a man named Ananias coming in and putting his hands upon him, that he might receive his sight.)

But Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem; and here he hath authority from the chief priests to bind all that call upon thy name.

And the Lord said to him, Go thy way, for this man is to me a vessel of election, to carry my name before the gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name's sake.

And Ananias went his way, and entered into the house, and laying his hands upon him, he said,

* To kick against the goad means to increase one's pain by resistance.

Brother Saul, the Lord Jesus—he that appeared to thee in the way as thou camest—hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it were scales, and he received his sight, and arose and was baptised. And when he had taken meat he was strengthened, and he was with the disciples that were at Damascus for some days; and immediately he preached Jesus in the synagogues, that he is the Son of God. And all that heard him were astonished, and said, Is not this he who persecuted in Jerusalem those who called on this name, and came hither for this purpose, that he might bring them bound to the chief priests? But Saul increased much more in strength, and confounded the Jews that dwelt in Damascus, affirming that this is the Christ.

SECT. CLXIX. AFTER THREE YEARS' TIME, SAUL, ON HIS RETURN TO DAMASCUS, IS CONSPIRED AGAINST BY THE JEWS, AND ESCAPES TO JERUSALEM AND THENCE TO TARSUS. A.D. 40.

And when many days* were passed, the Jews consulted together to kill him. But their laying in wait was made known to Saul; and they watched also the gates day and night that they might kill him. But the disciples took him in the night and conveyed him away by the wall, letting him down in a basket.

Jerusalem.

And when he was come into Jerusalem, he essayed to join himself to the disciples; and they all were afraid of him, not believing that he was a disciple. But Barnabas took him and brought him to the apostles, and told them how he had seen the Lord, and that he had spoken to him; and how at Damascus he had dealt boldly in the

* We learn from the Epistle to the Galatians that the time was about three years, a portion of which St. Paul spent in retirement in Arabia.

name of Jesus. And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of the Lord. He spake also to the Gentiles and disputed with the Greeks, but they sought to kill him; which when the brethren had known they brought him down to Cesarea, and sent him away to Tarsus.

SECT. CLXX. DURING AN INTERVAL OF REST FROM PERSECUTION, ST. PETER GOES TO LYDDA, HEALS ENEAS, AND RAISES DORCAS TO LIFE.

Now the Church had peace throughout all Judea, and Galilee, and Samaria; and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

Lydda.

And it came to pass that Peter, as he passed through, visiting all, came to the saints who dwelt at Lydda. And he found there a certain man named Eneas, who had kept his bed for eight years, and was sick of the palsy.

And Peter said to him, Eneas, the Lord Jesus Christ healeth thee; arise and make thy bed. And immediately he arose. And all that dwelt at Lydda and Saron saw him, and they were converted to the Lord.

Joppe.

And in Joppe there was a certain disciple named Tabitha, which being interpreted is Dorcas. This woman was full of good works and alms-deeds which she performed. And it came to pass in those days that she was sick and died: whom when they had washed, they laid in an upper chamber. And Lydda being near to Joppe, the disciples hearing that Peter was there sent two men to him, desiring him that he would not be slack to come unto them.

And Peter rose up and went with them. And when he was come, they brought him into the upper chamber; and all the widows stood about him weep-

ing, and showing him the coats and garments that Dorcas made them. And when they were all put forth, Peter kneeling down prayed, and turning to the body he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and lifted her up. And when he had called the saints and the widows, he presented her alive. And it was made known throughout all Joppe; and many believed in the Lord.

And it came to pass that he abode many days in Joppe, with one Simon a tanner.

SECT. CLXXI. ST. PETER RECEIVES CORNELIUS, THE FIRST GENTILE CONVERT, INTO THE CHURCH. ABOUT A.D. 38.

Cesarea Stratonis.

And there was a certain man in Cesarea named Cornelius, a centurion of that which is called the Italian band; a religious man, and one that feared God with all his house, and gave much alms to the people, and prayed to God alway.

This man saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, beholding him, being seized with fear, said, What is it, Lord? And he said to him, Thy prayers and thy alms are come up for a memorial in the sight of God. And now send men to Joppe, and call hither one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea-side: he will tell thee what thou must do.

And when the angel that spake to him was departed, he called two of his household servants, and a soldier that feared the Lord, of them that were under him; and when he had told them all that had happened he sent them to Joppe.

And on the next day, whilst they were going on their journey, and drawing nigh to the city, Peter went up to the house-top to pray, about the sixth hour. And being hungry, he was desirous to eat. And as they were preparing, there came upon him an ecstasy of mind; and he saw the heaven opened, and a certain vessel descending, as it were a great linen sheet let down by the four corners from heaven to the earth, wherein were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air. And there came a voice to him, Arise, Peter; kill and eat. But Peter said, Far be it from me; for I never did eat anything that is common and unclean. And the voice spake to him again the second time, That which God hath cleansed, call not thou common. And this was done thrice; and presently the vessel was taken up into heaven.

Joppe.

Now, whilst Peter was doubting within himself what the vision that he had seen should mean, behold the men that were sent from Cornelius, having inquired for Simon's house, stood at the gate. And when they had called, they asked if Simon who is surnamed Peter were lodged there? And as Peter was thinking of the vision, the Spirit said to him, Behold three men seek thee; arise, therefore, get thee down and go with them, doubting nothing, for I have sent them. Then Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause for which ye are come?

And they said, Cornelius, a centurion, a just man, and one that feareth God, and having good testimony from all the nation of the Jews, received an answer of an holy angel to send for thee into his house, and to hear words of thee.

Then he brought them in, and lodged them. And the day following he arose, and went with them; and some of the brethren from Joppe accompanied him.

And the morrow after he entered into Cesarea. And Cornelius waited for them, having called together his kinsmen and special friends.

Cesarea.

And it came to pass, that when Peter was come in, Cornelius came to meet him, and falling at his feet worshipped him. But Peter lifted him up, saying, Arise; I myself also am a man. And talking with him, he went in, and found many that were come together.

And he said to them, Ye know that it is an abomination for a man that is a Jew to keep company with or to come unto one of another nation; but God hath showed me that I should call no man common or unclean. For which cause, nothing doubting, I came when I was sent for. I ask, therefore, for what cause ye have sent for me?

And Cornelius said, Four days ago, at this hour, I was praying in my house, at the ninth hour, and behold a man stood before me in white apparel, and said, Cornelius, thy prayer is heard, and thy alms are had in remembrance in the sight of God. Send therefore to Joppe, and call hither Simon who is surnamed Peter: he lodgeth in the house of Simon a tanner, by the sea-side. Immediately therefore I sent to thee; and thou hast done well in coming. Now therefore all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

And Peter opening his mouth said, In very deed I perceive that God is not a respecter of persons; but in every nation, he that feareth him and worketh justice is acceptable to him. God sent the word to the children of Israel, preaching peace by Jesus Christ (he is Lord of all). Ye know the word which hath been published through all Judea,—for it began from Galilee, after the baptism which John preached,—touching Jesus of Nazareth; how God anointed him with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed by the

devil, for God was with him. And we are witnesses of all things that he did in the land of the Jews and in Jerusalem, whom they killed and hanged on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but to witnesses preordained by God, even to us, who did eat and drink with him after he arose again from the dead. And he commanded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. To him all the prophets give testimony, that by his name all that believe in him should receive remission of sins.

While Peter was yet speaking these words, the Holy Ghost fell on all them that heard the word. And the faithful of the circumcision, who came with Peter, were astonished, for that upon the gentiles also the grace of the Holy Ghost was poured out. For they heard them speaking with tongues, and magnifying God.

Then Peter answered, Can any man forbid water, that these should not be baptised, who have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord Jesus Christ. Then they desired him to tarry with them some days.

SECT. CLXXII. PETER RETURNS FROM CESAREA TO JERUSALEM, AND EXPLAINS HIS RECEIVING THE GENTILES.

And the apostles and brethren who were in Judea heard that the gentiles also had received the word of God. **Jerusalem.**

And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Why didst thou go in to men uncircumcised, and didst eat with them?

But Peter began and declared to them the matter in order, saying, I was in the city of Joppe praying,

and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even unto me: upon which when I looked I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air. And I heard also a voice saying to me, Arise, Peter; kill and eat. And I said, Not so, Lord; for nothing common or unclean hath ever entered into my mouth. And the voice answered again from heaven, What God hath made clean, do not thou call common. And this was done three times; and all were taken up again into heaven. And behold, immediately there were three men come to the house wherein I was, sent to me from Cesarea. And the Spirit bade me go with them, nothing doubting. And these six brethren went with me also; and we entered into the man's house. And he told us how he had seen an angel in his house standing, and saying to him, Send to Joppe, and call hither Simon who is surnamed Peter, who shall speak to thee words whereby thou shalt be saved, and all thy house. And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning. And I remembered the word of the Lord, how that he said, *John indeed baptised with water, but ye shall be baptised with the Holy Ghost.* If, then, God gave them the same grace, as to us also who believed in the Lord Jesus Christ, who was I that could withstand God?

Having heard these things, they held their peace, and glorified God, saying, Then to the gentiles also hath God given repentance unto life.

SECT. CLXXIII. THE GOSPEL, WHICH HAD BEEN PREACHED IN MORE DISTANT PLACES TO THE JEWS ONLY, IS NOW PREACHED TO THE GENTILES. ALSO, MANY ARE CONVERTED AT ANTIOCH. SAUL IS BROUGHT THERE, AND AGAIN GOES UP TO JERUSALEM. A.D. 38-43.

Now they who had been dispersed by the persecution that arose on occasion of Stephen* went about as far as Phenice and Cyprus and Antioch, speaking the word to none but to the Jews only. But some of them were men of Cyprus and Cyrene, who when they were entered into Antioch† spake also to the Greeks, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believing were converted to the Lord.

Antioch.

And the tidings came to the ears of the Church that was at Jerusalem, touching these things: and they sent Barnabas as far as Antioch, who, when he was come, and had seen the grace of God, rejoiced; and he exhorted them all with purpose of heart to continue in the Lord. For he was a good man, and full of the Holy Ghost and of faith. And a great multitude was added to the Lord.

And Barnabas went to Tarsus to seek Saul, and when he had found him he brought him to Antioch. And they conversed there a whole year; and they taught a great multitude, so that at Antioch the disciples were first named Christians.‡

Tarsus.

And in those days there came prophets from Jerusalem to Antioch; and one of them named

* See page 227.

† A city on the Orontes, founded more than three hundred years B.C. by Seleucus Nicator. Here the Greek kings of Syria reigned, and afterwards the Roman governors. Tradition says that St. Peter ruled the Church here before he went to Rome.

‡ The only other passage where the name Christian occurs in the New Testament is 1 Pet. iv. 16.

Agabus,* rising up, signified by the Spirit that there should be a great famine over the whole world, which came to pass under Claudius Cæsar. And the disciples, every man according to his ability, proposed to send relief to the brethren who dwelt in Judea; which also they did, sending it to the elders by the hands of Barnabas and Saul.

SECT. CLXXIV. HEROD AGRIPPA PERSECUTES THE CHURCH. THE IMPRISONMENT AND DELIVERANCE OF ST. PETER. THE DEATH OF HEROD. BARNABAS AND SAUL RETURN TO ANTIOCH. PASSOVER, A.D. 44.

And at the same time Herod† the king stretched forth his hands to afflict some of the Church. And he killed James the brother of John with the sword. And seeing that it pleased the Jews, he proceeded to take Peter also. Now it was in the days of unleavened bread. And when he had apprehended him, he cast him into prison, delivering him to four quarternions‡ of soldiers to be kept, intending after the passover to bring him forth to the people. Peter therefore was kept in prison. But prayer was made without ceasing by the Church unto God for him.

Jerusalem.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold an angel of the Lord stood by him, and a light shined in the room; and he striking Peter on the side, raised him up, saying, Arise quickly. And the chains fell off

* He is mentioned again in Section cxci., as having predicted the imprisonment of St. Paul at Cesarea.

† This was Herod Agrippa, grandson of Herod the Great. After the death of Herod Antipas, Galilee and Samaria had been added to his dominion.

‡ *i. e.* four bodies of four each.

from his hands. And the angel said to him, Gird thyself, and put on thy sandals. And he did so. And he said to him, Cast thy garment about thee, and follow me. And going out, he followed him, and he knew not that it was true which was done by the angel, but thought he saw a vision. And passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street; and immediately the angel departed from him.

And when Peter was come to himself he said, Now I know in very deed that the Lord hath sent his angel and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And as he thought upon what had happened, he came to the house of Mary the mother of John, who was surnamed Mark,* where many were gathered together, and were praying. And when he knocked at the door of the gate, a damsel came to hearken, whose name was Rhoda. And as soon as she knew Peter's voice, she opened not the gate for joy, but running in she told that Peter stood before the gate. But they said to her, Thou art mad. But she affirmed that it was so. Then said they, It is his angel. But Peter continued knocking. And when they had opened, they saw him, and were astonished. But he, beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said, Tell these things to James† and to the brethren. And he departed, and went into another place.

Now when day was come, there was no small stir among the soldiers what was become of Peter. And

* This is the first mention we have of St. Mark, the writer of the Gospel.

† James the less, the cousin of our Lord, and Bishop of Jerusalem.

when Herod had sought for him, and found him not, having examined the keepers, he commanded that they should be put to death.

And he went down from Judea to Cesarea, and abode there. And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained over to their side Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him. And upon a day appointed, Herod, being arrayed in kingly apparel, sat on the judgment-seat, and made an oration to them. And the people made acclamation, saying, It is the voice of a god, and not of a man. And forthwith an angel of the Lord struck him, because he had not given the honour to God; and he was eaten up by worms, and gave up the ghost.

Cesarea.

But the word of the Lord increased and multiplied. And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark.

PART VII.

EVENTS CONNECTED WITH ST. PAUL'S MINISTRY.

SECT. CLXXV. THE FIRST MISSIONARY JOURNEY OF PAUL AND BARNABAS. THEY PREACH AT CYPRUS. A.D. 45.

Now there were in the Church which was at Antioch, prophets* and teachers, among whom was Barnabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Ghost said to them, Separate me Saul and Barnabas for the work whereunto I have chosen them. Then they, when they had fasted and prayed, and laid their hands upon them, sent them away.

Antioch in Syria.

So they, being sent by the Holy Ghost, went to Seleucia; and from thence they sailed to Cyprus. And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in their ministry. And when they had gone through the whole island as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu, who was with

Cyprus.

Paphos.

* This term means in the New Testament inspired teachers.

the proconsul Sergius Paulus, a prudent man. He, sending for Barnabas and Saul, desired to hear the word of God. But Elymas the magician (for so his name is interpreted) withstood them, seeking to turn away the proconsul from the faith.

Then Saul, also called Paul, filled with the Holy Ghost, looking upon him, said, O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord. And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and a darkness upon him, and going about, he sought some one to lead him by the hand. Then the proconsul, when he had seen what was done, believed, being astonished at the doctrine of the Lord.

SECT. CLXXVI. THEY LEAVE CYPRUS, AND COME TO PERGA, AND THENCE TO ANTIOCH IN PISIDIA, WHERE PAUL DISCOURSES TO THE PEOPLE.

Perga.

Now when Paul and they that were with him had sailed from Paphos, they came to Perga in Pamphilia. And John departing from them returned to Jerusalem.

Antioch in Pisidia.

But they passing through Perga came to Antioch in Pisidia: and entering into the synagogue on the sabbath-day, they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Ye men brethren, if you have any word of exhortation to make to the people, speak.

Then Paul rising up, and with his hand bespeaking silence, said, Ye men of Israel, and ye that fear God, give ear. The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with a high arm brought them out from thence. And for the

space of forty years endured their manners in the desert. And when he had destroyed seven nations in the land of Chanaan, he divided their land among them by lot, after about four hundred and fifty years. And after these things, he gave unto them judges, until Samuel the prophet. And after that they desired a king, and God gave them Saul the son of Cis, a man of the tribe of Benjamin, for forty years. And when he had removed him, he raised them up David, to be king: to whom giving testimony, he said, *I have found David, the son of Jesse, a man according to my own heart, who shall do all my will* (Ps. lxxxviii. 21; 1 Kings xiii. 14). Of this man's seed God, according to his promise, hath raised up to Israel a Saviour,—Jesus,—when John had first preached before his coming the baptism of penance to all the people of Israel. And as John was fulfilling his course, he said, I am not he whom ye think me to be; but behold, there cometh one after me, whose shoes of his feet I am not worthy to loose.

Men brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word of this salvation is sent. For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, have fulfilled them in condemning him. And though they found no cause of death in him, they desired of Pilate that they might kill him. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him up from the dead the third day. And he was seen for many days by them who came up with him from Galilee to Jerusalem, who to this present time are his witnesses to the people. And we declare unto you that the promise made to our fathers, God hath fulfilled to us their children, in that he hath raised up Jesus, as in the second Psalm also is written, *Thou art my Son,*

this day have I begotten thee (Ps. ii. 7). And to show that he raised him up from the dead, not to return now any more to corruption, he said thus, *I will give you the holy and sure pledges given to David* (Isa. lv. 3). And therefore in another place also he saith, *Thou shalt not suffer thy Holy One to see corruption* (Ps. xv. 10). For David, when he had served in his generation, according to the will of God, slept; and was laid unto his fathers, and saw corruption. But he whom God hath raised from the dead saw no corruption.

Be it known therefore to you, men brethren, that through him forgiveness of sins is preached to you: and from all the things, from which ye could not be justified by the law of Moses, in him every one that believeth is justified. Beware, therefore, lest that come upon you which is spoken in the prophets: *Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye will not believe if any man shall tell it you* (Hab. i. 5).

And as they went out, they desired them that on the next sabbath they would speak unto them these words. And when the synagogue was broken up, many of the Jews, and of the strangers that served God, followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.

SECT. CLXXVII. THE NEXT SABBATH PAUL PREACHES AGAIN. HE IS PERSECUTED BY THE JEWS, AND ESCAPES TO ICONIUM.

But the next sabbath-day the whole city almost came together to hear the word of God. And when the Jews saw the multitudes, they were filled with envy, and contradicted those things which were said by Paul, and blasphemed.

Then Paul and Barnabas said boldly, To you first it behoved us to speak the word of God, but since

ye reject it, and judge yourselves unworthy of eternal life, behold we turn to the gentiles. For so the Lord hath commanded us: *I have set thee to be the light of the gentiles; that thou mayest be for salvation unto the utmost part of the earth* (Isa. xlix. 6).

And when the gentiles heard it they were glad, and glorified the word of the Lord; and as many as were ordained to life everlasting believed. And the word of the Lord was published throughout the whole country.

But the Jews stirred up religious and honourable women,* and the chief men of the city, and raised persecution against Paul and Barnabas, and cast them out of their coasts. But they shook off the dust of their feet against them, and came to Iconium. And the disciples were filled with joy and with the Holy Ghost.

SECT. CLXXVIII. THE APOSTLES PREACH IN ICONIUM, LYSTRA, AND DERBE.

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spoke that a very great multitude both of the Jews and of the Greeks believed. **Iconium.**

But the unbelieving Jews stirred up and incensed the minds of the gentiles against the brethren. A long time therefore they abode there, acting boldly in the name of the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. And the multitude of the city was divided; and some of them indeed held with the Jews, but some with the apostles. And when there was an assault made by the gentiles and the Jews

* This means women of rank and station, who had become "proselytes of the gate."

with their rulers, to use them contumeliously, and to stone them, they understanding it, fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

Lystra and Derbe.

And there sat a certain man at Lystra, impotent in his feet, a cripple from his mother's womb, who never had walked. This man heard Paul speaking; who looking upon him, and seeing that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped up and walked.

And when the multitude had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying, The gods are come down to us in the likeness of men; and they called Barnabas, Jupiter; but Paul, Mercury, because he was chief speaker. The priest also of Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people. And when the apostles Barnabas and Paul had heard of it, they rent their clothes, and leaped out among the people crying, and saying, Ye men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, who made the heaven, and the earth, and the sea, and all things that are in them; who in past ages suffered all nations to walk in their own ways. Nevertheless he left not himself without testimony, in that he did good, giving rain from heaven and fruitful seasons, filling our hearts with joy and gladness.

And speaking these things they scarce restrained the people from sacrificing to them.

SECT. CLXXIX. PAUL IS STONED AT LYSTRA. THE APOSTLES LEAVE IT, BUT RETURN AGAIN TO IT AND TO THE OTHER CITIES WHERE THEY HAD PREACHED. THEY RETURN TO ANTIOCH.

Lystra.

Now there came together certain Jews from Antioch and Iconium, and having persuaded the multitude, and having stoned Paul, they dragged him out of the city, thinking him to be dead. But as the disciples stood round about him he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

Iconium. Antioch.

And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch; confirming the souls of the disciples, and exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God.

Pamphylia. Perga. Attalia. Antioch in Syria.

And when they had ordained to them priests in every Church, and had prayed with fasting, they commended them to the Lord, in whom they believed. And passing through Pisidia they came into Pamphylia, and having spoken the word of the Lord in Perga, they went down into Attalia; and thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished. And when they were come, and had assembled the Church, they related what great things God had done with them, and how he had opened the door of faith to the gentiles. And they abode no small time with the disciples.

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SECT. CLXXX. AT ANTIOCH A CONTROVERSY ARISES RESPECTING THE GENTILE CONVERTS. PAUL AND BARNABAS GO UP TO JERUSALEM, WHERE THE QUESTION IS DECIDED IN A COUNCIL. A.D. 50.

Antioch in Syria.

And some coming down from Judea taught the brethren, That except ye be circumcised after the manner of Moses, ye cannot be saved.

And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side, should go up to the apostles and priests to Jerusalem about this question. They therefore being brought on their way by the Church, passed through Phenice and Samaria, giving an account of the conversion of the gentiles; and they caused great joy to all the brethren. And when they were come to Jerusalem, they were received by the Church, and by the apostles and elders, and they declared how great things God had done with them.

Jerusalem.

But there arose some of the sect of the Pharisees that believed, saying, They must be circumcised, and be commanded to observe the law of Moses. And the apostles and ancients assembled to consider this matter.

And when there had been much disputing, Peter, rising up, said to them, Men brethren, ye know that in former days God made choice among us, that by my mouth the gentiles should hear the word of the gospel and believe. And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost, as well as to us; and put no difference between us and them, purifying their hearts by faith. Now therefore, why tempt ye God to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear? But we trust to be saved by the grace of the Lord Jesus Christ, even as they.

And all the multitude held their peace; and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the gentiles by them.

And after they had held their peace, James answered, saying, Men brethren, hear me. Simon hath related how God first visited the gentiles to take of them a people to his name. And to this agree the words of the prophets, as it is written: *After these things I will return, and will rebuild the tabernacle of David, which is fallen down; and the ruins thereof I will rebuild, and I will set it up, that the residue of men may seek after the Lord, and all nations upon whom my name is invoked, saith the Lord who doth these things* (Amos ix. 11). To the Lord was his own work known from the beginning of the world. For which cause I judge that they, who from among the gentiles are converted to God, are not to be disquieted. But that we write unto them that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood.* For Moses from old times hath in every city them that preach him in the synagogues, where he is read every sabbath.

Then it pleased the apostles and elders with the whole Church, to choose men of their own company, to send to Antioch with Paul and Barnabas, namely, Judas, who was surnamed Barsabas, and Silas, chief men among the brethren.

And they wrote by their hands: The apostles and elders, brethren, to the brethren of the gentiles that are at Antioch and in Syria and Cilicia greeting. Forasmuch as we have heard that some going out from us have troubled you with words, and subverted your souls, to whom we gave no commandment, it

* The reason of forbidding for a time the use of things strangled, and of blood, was in order not to offend the prejudices of the Jews, who did not understand that this was only a positive precept that was no longer binding now that the old law was fulfilled.

hath seemed good to us, being assembled together, to choose out men, and to send them unto you with our well-beloved Barnabas and Paul,—men that have given their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also will by word of mouth tell you the same things. For it hath seemed good to the Holy Ghost, and to us, to lay no further burden upon you than these necessary things. That ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things if ye keep yourselves ye shall do well. Fare ye well.

Antioch in Syria.

They therefore being dismissed went down to Antioch, and gathering together the multitude delivered the epistle; which when they had read they rejoiced for the consolation. But Judas and Silas, being prophets also themselves, with many words comforted the brethren, and confirmed them. And after they had spent some time there they were let go in peace by the brethren, unto them that had sent them. But it seemed good unto Silas to remain there; and Judas alone departed to Jerusalem.

SECT. CLXXXI. PAUL AND BARNABAS, AFTER STAYING SOME TIME AT ANTIOCH, SET OUT SEPARATELY ON A SECOND MISSIONARY JOURNEY. A.D. 51.

Antioch in Syria.

And Paul and Barnabas continued at Antioch, teaching and preaching, with many others, the word of the Lord.

And after some days Paul said to Barnabas: Let us return and visit our brethren in all the cities wherein we have preached the word of the Lord, to see how they do. And Barnabas would have taken with them John also, that was surnamed Mark, but Paul desired that he (as having departed from them out of Pamphylia, and not gone with them to the

work) might not be received. And there arose a dissension, so that they departed one from another, and Barnabas indeed, taking Mark, sailed to Cyprus.

But Paul choosing Silas* departed, being delivered by the brethren to the grace of God. And he went through Syria and Cilicia, confirming the Churches, commanding them to keep the precepts of the apostles and the elders.

Syria and Cilicia.

And he came to Derbe and Lystra. And behold there was a certain disciple there named Timothy, the son of a Jewish woman that believed, but his father was a gentile. To this man the brethren that were in Lystra and Iconium gave a good testimony. Him Paul would have to go along with him; and taking him he circumcised him, because of the Jews that were in those places, for they all knew that his father was a gentile.

Derbe and Lystra.

And as they passed through the cities they delivered unto them the decrees for to keep, that were decreed by the apostles and elders that were at Jerusalem. And the Churches were confirmed in faith, and increased in number daily.

And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy Ghost to preach the word in Asia. And when they were come into Mysia they attempted to go into Bithynia, and the Spirit of Jesus suffered them not. And when they had passed through Mysia they went down to Troas, and a vision was showed to Paul in the night, which was a man of Macedonia standing and beseeching him, and saying, Pass over into Macedonia, and help us. And as soon as he had seen the vision, immediately we† sought to go

Mysia.

Troas.

* This Silas was the same as the Silvanus who is mentioned by St. Paul in some of his Epistles. Barnabas is not mentioned again.

† Observe from the use of "we," that St. Luke here became St. Paul's companion.

into Macedonia, being assured that God had called us to preach the gospel to them. And sailing from Troas we came with a straight course to Samothracia, and the day following to Neapolis, and from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days conferring together.

Samothracia. Neapolis. Philippi.

SECT. CLXXXII. PAUL AND SILAS PREACH AT PHILIPPI, AND ARE PERSECUTED THERE.

And upon the sabbath-day we went forth without the gate by a river side, where it seemed that prayer was made, and sitting down we spoke to the women that were assembled.

Philippi.

And a certain woman named Lydia, a seller of purple of the city of Thyatira, one that worshipped God, listened to us, whose heart the Lord opened to attend to those things which were said by Paul. And when she was baptised, and her household, she besought us, saying, If you have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us. And it came to pass as we went to prayer, a certain girl, having a spirit of divination, met us, who brought to her masters much gain by divining. This same, following Paul and us, cried out, saying, These men are the servants of the most high God, who preach unto you the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit: I command thee, in the name of Jesus Christ, to go out from her. And he went out the same hour.

But her masters, seeing that the hope of their gain was gone, apprehended Paul and Silas, and brought them into the market-place to the rulers. And presenting them to the magistrates, they said, These men, being Jews, disturb our city, and preach a

custom which it is not lawful for us to receive nor observe, being Romans.

And the people ran together against them; and the magistrates, rending off their clothes, commanded them to be beaten with rods. And when they had laid many stripes upon them, they cast them into prison, charging the gaoler to keep them diligently. And he, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and praised God. And they that were in prison heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and the bands of all were loosed. And the keeper of the prison, awaking out of his sleep, and seeing the doors of the prison open, drew his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, Do thyself no harm, for we all are here. Then calling for a light, he went in, and trembling, fell down at the feet of Paul and Silas. And bringing them out, he said, Masters, what must I do that I may be saved? But they said, Believe in the Lord Jesus, and thou shalt be saved, and thy house. And they preached the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and himself was baptised, and all his house straightway. And when he had brought them into his own house, he put meat before them, and rejoiced with all his house, believing God.

And when the day was come, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told these words to Paul, The magistrates have sent to let you go; now therefore depart, and go in peace. But Paul said to them, They have beaten us publicly, uncondemned, men

that are Romans, and have cast us into prison; and now do they thrust us out privately? Not so; but let them come and let us out themselves.

And the sergeants told these words to the magistrates. And they were afraid when they heard that they were Romans. And they came and besought them; and bringing them out they desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia; and having seen the brethren, they comforted them and departed.

SECT. CLXXXIII. AFTER LEAVING PHILIPPI, PAUL PREACHES AT THESSALONICA. HE IS PERSECUTED AND GOES TO ATHENS.

And when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. And Paul according to his custom went in unto them, and for three sabbath-days he reasoned with them out of the Scriptures, declaring and alleging that the Christ was to suffer, and to rise again from the dead; and that this Jesus whom I preach to you is Christ. And some of them believed, and were associated to Paul and Silas, and of those that served God and of the gentiles a great multitude, and of noble women not a few.

Thessalonica.

But the Jews, moved with envy, took unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar; and besetting Jason's house, sought to bring them out unto the people. And when they found them not, they drew Jason and certain brethren to the rulers of the city, crying, They that set the city in an uproar are come hither also, whom Jason hath received, and these all do contrary to the decrees of Cæsar, saying, That there is another king, Jesus. And they stirred up the people, and the rulers of the city when they heard

these things. And having taken satisfaction of Jason, and of the rest, they let them go.

But the brethren immediately sent away Paul and Silas by night unto Berea; who when they were come thither went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the Scriptures whether these things were so. And indeed many of them believed, and of honourable women that were gentiles, and of men not a few.

Berea.

And when the Jews of Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up and troubling the multitude. And then immediately the brethren sent away Paul to go unto the sea; but Silas and Timothy remained there. And they that conducted Paul brought him as far as Athens, and receiving from him a commandment to Silas and Timothy that they should come to him with all speed, they departed.

SECT. CLXXXIV. PAUL PREACHES AT ATHENS.

Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly given to idolatry. He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the market-place every day with them that were there.

Athens.

And certain philosophers of the Epicureans and of the Stoics* disputed with them; and some said, What is it that this word-sower would say? But others said, He seemeth to be a setter forth of new gods, because he

* The Epicureans and Stoics were rival sects of philosophers, who were in great repute at that time among the learned. They had each their own theory of the existence of the world, and the end of man and his consequent duties.

preached to them Jesus and the resurrection. And taking him, they brought him to the Areopagus,* saying, May we know what this new doctrine is which thou speakest of? For thou bringest certain new things to our ears. We would know therefore what these things mean. (Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing some new thing.)

But Paul, standing in the midst of the Areopagus, said, Ye men of Athens, I perceive that in all things ye are very godfearing. For passing by and seeing your idols, I found an altar also, on which was written, To the unknown God. What therefore ye worship without knowing it, that I preach to you.

God, who made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served with men's hands, as though he needed anything, seeing it is he that giveth to all life and breath and all things, and hath made of one all mankind to dwell upon the whole face of the earth, determining appointed times and the limit of their habitation, that they may seek God, if haply they may feel after him or find him, although he be not far from every one of us. For in him we live, and move, and are; as certain also of your own poets have said, For we are also his offspring. Being therefore the offspring of God, we must not suppose the divinity to be like unto gold, or silver, or stone, the graving of art, and device of man. And the times of this ignorance God having winked at, now declareth unto men that all should everywhere repent; because he hath appointed a day wherein he will judge the world in equity by the man whom

* The Areopagus, or Hill of Mars, was a hill in the middle of Athens, overhanging the Agora, or market-place. From it the celebrated court of the Areopagus took its name; but it does not appear that St. Paul was brought before the court.

he hath appointed, giving faith to all by raising him up from the dead.

And when they had heard of the resurrection of the dead, some indeed mocked; but others said, We will hear thee again concerning this matter. So Paul went out from among them.

But certain men clave unto him, and believed, among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them.

SECT. CLXXXV. PAUL LEAVES ATHENS, AND FOUNDS A CHURCH AT CORINTH, A.D. 52. HE IS PERSECUTED THERE.

After these things, departing from Athens, he came to Corinth. And finding a certain Jew named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife (because that Claudius had commanded all Jews to depart from Rome), he came to them. And because he was of the same trade, he remained with them and wrought (now they were tent-makers by trade). And he reasoned in the synagogue every sabbath, bringing in the name of the Lord Jesus; and he persuaded the Jews and the Greeks.

Corinth.

And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ. But as they opposed themselves and blasphemed, he shook his garments, and said to them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the gentiles. And departing thence, he entered into the house of a certain man named Titus Justus, one that worshipped God, whose house adjoined the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing, believed, and were baptised.

And the Lord said to Paul in the night, by a vision, Fear not, but speak, and hold not thy peace; for I am with thee, and no man shall set upon thee to hurt thee, for I have much people in this city. And he stayed there a year and six months,* teaching among them the word of God.

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him to the judgment-seat, saying, This man persuadeth men to worship God contrary to the law.

And when Paul was beginning to open his mouth, Gallio said to the Jews, If it were some matter of injustice or a heinous deed, O Jews, I should with reason bear with you. But if they be questions of word and names, and of your law, look ye to it; I will not be judge of such things. And he drave them from the judgment-seat.

And all laying hold on Sosthenes, the ruler of the synagogue, beat him before the judgment-seat; and Gallio cared for none of those things.

SECT. CLXXXVI. PAUL LEAVES CORINTH AND GOES TO EPHESUS, AND THENCE TO JERUSALEM AND TO ANTIOCH.

But Paul, when he had stayed yet many days, taking his leave of the brethren, sailed thence into Syria (and with him Priscilla and Aquila), having shorn his head in Cenchra, for he had a vow.

Ephesus.

And he came to Ephesus, and left them there; but he himself, entering into the synagogue, disputed with the Jews. And when they desired him that he would tarry a longer time, he consented not; but taking his leave, and saying, I will return to you again, God willing, he departed from Ephesus.

* During this time St. Paul wrote the two Epistles to the Thessalonians; the first soon after Silas and Timothy arrived.

And going down to Cesarea, he went up to Jerusalem, and saluted the Church, and so came down to Antioch. **Antioch.**

SECT. CLXXXVII. PAUL SETS OUT ON HIS THIRD MISSIONARY JOURNEY. APOLLO GOES TO CORINTH. PAUL REACHES EPHESUS, AND STAYS THERE ABOUT THREE YEARS, FROM A.D. 54 TO 57.

And after he had spent some time at Antioch, he departed, and went through the country of Galatia and Phrygia in order, confirming all the disciples. **Galatia and Phrygia.**

Now a certain Jew named Apollos, born at Alexandria, an eloquent man, came to Ephesus, one mighty in the Scriptures. This man was instructed in the way of the Lord; and being fervent in spirit, spake and taught diligently the things that are of Jesus, knowing only the baptism of John. This man, therefore, began to speak boldly in the synagogue, whom, when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more accurately. And whereas he was desirous to go to Achaia, the brethren, exhorting, wrote to the disciple, to receive him. And when he was come, he helped them much that had believed. For with much power he convinced the Jews publicly, showing by the Scriptures that Jesus is the Christ.

And it came to pass while Apollos was at Corinth, that Paul, having passed through the upper coasts, came to Ephesus, and found certain disciples. And he said to them, Have ye received the Holy Ghost since ye believed? But they said to him, We have not so much as heard whether there be a Holy Ghost. And he said, In what, then, were you baptised? And they said, In John's baptism. Then Paul said, John baptised the people with the baptism of penance, saying, That they **Ephesus.**

should believe in him who was to come after him, that is to say, in Jesus. Having heard these things, they were baptised in the name of the Lord Jesus. And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spake with tongues and prophesied. And all the men were about twelve.

And entering into the synagogue, he spake boldly for the space of three months,* disputing and exhorting concerning the kingdom of God. But when some were hardened and believed not, speaking evil of the way of the Lord before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued for the space of two years,† so that all they that dwelt in Asia heard the word of the Lord, both Jews and gentiles.

And God wrought by the hand of Paul more than common miracles; so that even handkerchiefs and aprons were brought from his body to the sick, and the diseases departed from them, and the evil spirits went out of them.

Now some also of the Jewish exorcists that went about attempted to invoke over them that had evil spirits the name of the Lord Jesus, saying, I conjure you by Jesus whom Paul preacheth. And there were certain men, seven sons of Sceva, a Jew, a chief priest, that did this. But the evil spirit answered and said to them, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped upon them and mastered them both,‡ and prevailed against them, so that they fled out of that house naked and wounded. And this

* It is probable that at this time St. Paul wrote the Epistle to the Galatians.

† During this time it seems St. Paul made a short visit to Corinth and returned to Ephesus. See 2 Cor. xiii. 1.

‡ It would seem, then, that only two out of the seven were employed on this occasion.

became known to all the Jews and the gentiles that dwelt at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

And many of them that believed came confessing and declaring their deeds. And many of them that had followed curious arts brought together their books and burnt them before all; and counting the price of them they found the money to be fifty thousand pieces of silver.* So mightily grew the word of God and was confirmed.

SECT. CLXXXVIII. PAUL SENDS TITUS AND ERASTUS BEFORE HIM TO MACEDONIA. THE SILVERSMITHS AT EPHESUS RAISE A TUMULT AGAINST HIM.

Ephesus.

And when these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there I must see Rome also. And sending into Macedonia two of them that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.†

Now at that time there arose no small disturbance about the way of the Lord; for a certain man named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen, whom he called together, with the workmen of like occupation, and said, Sirs, ye know that our gain is by this trade; and ye see and hear that this Paul, by persuasion, hath drawn away a great multitude, not only of Ephesus, but almost of all Asia, saying, They are not gods that are made by hands; so that not only this our craft is in danger to be set at naught, but also the temple of great Diana shall be reputed for nothing, yea and her majesty shall begin to be destroyed, whom

* 1562*l.* 10*s.*

† At this time he wrote the first Epistle to the Corinthians.

all Asia and the world worshippeth. And when they heard these things they were full of anger, and cried out, saying, Great is Diana of the Ephesians! And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions, they rushed with one accord into the theatre.

And when Paul would have entered in unto the people, the disciples suffered him not, and some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre. Now some cried one thing, some another, for the assembly was confused, and the greater part knew not for what cause they were come together. And they drew forth Alexander out of the multitude, the Jews thrusting him forward; and Alexander, beckoning with his hand for silence, would have given the people satisfaction; but as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out, Great is Diana of the Ephesians!

And when the town-clerk had appeased the multitudes, he said, Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana and of Jupiter's offspring; forasmuch therefore as these things cannot be gainsaid, ye ought to be quiet, and to do nothing rashly; for ye have brought hither these men, who are neither guilty of sacrilege, nor of blasphemy against your goddess; but if Demetrius and the craftsmen that are with him have a matter against any man, the courts of justice are open, and there are the proconsuls; let them accuse one another; and if ye inquire after any other matter, it may be decided in a lawful assembly. For we are in danger of being charged with this day's uproar, there being no man whose guilt we can allege to account for this concourse. And when he had said these things he dismissed the assembly.

SECT. CLXXXIX. PAUL SETS OUT FOR MACEDONIA. THENCE HE GOES TO ACHAIA, STAYS THREE MONTHS, AND RETURNS WITH SEVERAL COMPANIONS TO TROAS. HE RAISES A YOUNG MAN TO LIFE. A.D. 57.

And after the tumult ceased, Paul, calling to him the disciples and exhorting them, took his leave, and set forward to go into Macedonia. And when he had gone over those parts, and had exhorted them with many words, he came into Greece, and there abode three months.*

Macedonia.

And when the Jews laid wait for him as he was about to sail into Syria, he resolved to return through Macedonia. And there accompanied him Sopater, the son of Pyrrhus, of Berea; and of the Thessalonians, Aristarchus and Secundus and Gaius, of Derbe, and Timothy; and of Asia, Tychicus and Trophimus. These having gone before, waited for us† at Troas.

Philippi.

But we sailed from Philippi after the days of the azymes, and came to Troas in five days, and stayed there seven days.

Troas.

And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight; and there was a great number of lamps in the upper chamber, where we were assembled. And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep, as Paul was long preaching, by occasion of his sleep fell from the third loft down, and was taken up dead. And when Paul had gone down to him, he laid himself upon him, and embracing him, said, Be not troubled, for his soul is in him. Then he went up, and brake bread and did eat; and having talked a long

* It was on his way that he wrote his second Epistle to the Corinthians; and on his arrival at Corinth that he wrote the Epistle to the Romans.

† Here St. Luke, the writer of the Acts, rejoined them.

time to them, until daylight, he departed; and they brought the young man alive, and were not a little comforted.

SECT. CXC. PAUL AND HIS COMPANIONS SET OUT FROM TROAS, AND COME TO MILETUS; WHENCE HE SENDS FOR THE ELDERS OF EPHESUS AND DISCOURSES TO THEM.

But we, going aboard the ship, sailed to Assos, having there to take in Paul; for so he had appointed, proposing himself to travel by land. And when he had met with us at Assos, we took him in and came to Mitylene, and sailing thence, the day following we came over against Chios; and the next day we arrived at Samos; and the day following we came to Miletus. For Paul had determined to sail by Ephesus, lest he should be stayed any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

Assos.

Miletus.

And sending from Miletus to Ephesus, he called the ancients of the Church. And when they were come to him, and were together, he said to them, Ye know from the first day that I came into Asia, in what manner I have been with you, all the time, serving the Lord with all humility, and with tears, and under the temptations which befell me by the conspiracies of the Jews; how I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house, testifying both to Jews and gentiles repentance towards God, and faith in our Lord Jesus Christ. And now, behold, being bound in the Spirit, I go to Jerusalem, not knowing the things which shall befall me there, save that the Holy Ghost in every city witnesseth to me, saying that bonds and afflictions wait for me at Jerusalem. But I fear none of these things, neither do I count my life so precious to me as the finishing

of my course and the ministry of the word that I received from the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that all ye among whom I have gone preaching the kingdom of God shall see my face no more. Wherefore I take you to witness this day that I am clear from the blood of all men; for I have not spared to declare unto you all the counsel of God. Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you overseers, to rule the Church of God, which he hath purchased with his own blood. I know that after my departure ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them. Therefore watch, keeping in memory that for three years I ceased not with tears to admonish every one of you night and day.

And now I commend you to God and to the word of his grace, who is able to build up and to give an inheritance among all the sanctified. I have not coveted any man's silver, gold, or apparel, as ye yourselves know; for such things as were needful for me and them that are with me, these hands have furnished. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the word of the Lord Jesus, how he said, It is a more blessed thing to give rather than to receive.

And when he had said these things, kneeling down he prayed with them all; and there was much weeping among them all; and falling on the neck of Paul, they kissed him. Being grieved most of all for the word which he had said, that they should see his face no more. And they brought him on his way to the ship.

SECT. CXCI. PAUL CONTINUES HIS JOURNEY BY WAY OF TYRE AND CESAREA, AND ARRIVES AT JERUSALEM.

And it came to pass that when we had parted from them we set sail, and came with a straight course to Coos, and the day following to Rhodes, and from thence to Patara. And when we had found a ship sailing over to Phenice, we went aboard and set forth. And when we had discovered Cyprus, leaving it on the left-hand, we sailed into Syria, and came to Tyre; for there the ship was to unlade her burden.

Tyre.

And finding disciples, we tarried there seven days, who said to Paul through the Spirit that he should not go up to Jerusalem. And the days being expired we departed and went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. And when we had bid one another farewell, we took ship; and they returned home. But we having finished the voyage by sea from Tyre, came down to Ptolemais, and saluting the brethren, we abode one day with them. And the next day departing, we came to Cesarea. And entering into the house of Philip the evangelist, who was one of the seven, we abode with him. And he had four daughters, virgins, who did prophesy.

Cesarea.

And as we tarried there for some days, there came from Judea a certain prophet named Agabus. And when he was come to us, he took Paul's girdle, and binding his own feet and hands, he said, Thus saith the Holy Ghost, The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the gentiles. And when we had heard this, both we and they that are of that place desired him that he would not go up to Jerusalem.

Then Paul answered and said, What mean ye, weeping and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem, for the name of the Lord Jesus. And when we could not persuade him, we ceased, saying, The will of the Lord be done. And after those days, being prepared, we went up to Jerusalem. And there went also with us some of the disciples from Cesarea, bringing with them one Mnason, a Cyprian, an old disciple, with whom we should lodge.

SECT. CXCII. PAUL REPORTS THE RESULT OF HIS LABOURS TO JAMES AND THE ELDERS. THEY RECOMMEND HIM TO PURIFY HIMSELF IN THE TEMPLE.

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were assembled. And when he had saluted them, he related particularly what things God had wrought among the gentiles by his ministry.

Jerusalem.

But when they heard it, they glorified God and said to him, Thou seest, brother, how many thousands there are among the Jews that have believed, and they are all zealous for the law. Now they have heard of thee that thou teachest those Jews that are among the gentiles to depart from Moses, saying that they ought not to circumcise their children nor walk according to the custom. What is it therefore? the multitude must needs come together, for they will hear that thou art come. Do therefore this that we say to thee. We have four men that have a vow on them. Take these and sanctify thyself with them, and pay the costs for them that they may shave their heads, and all will know that the things which they have heard of thee are false, but that thou thyself also walkest keeping the law. But as touching the gen-

tiles that believe, we have written decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.

Then Paul took the men, and the next day, being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

SECT. CXCIII. PAUL IS ASSAULTED BY THE JEWS, AND RESCUED BY THE TRIBUNE. HE SPEAKS TO THE PEOPLE. A.D. 58.

But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon them, crying out, Men of Israel, help! This is the man that teacheth all men everywhere against the people, and the law, and this place; and moreover he hath brought in gentiles into the temple, and hath violated this holy place. (For they had seen Trophimus the Ephesian in the city with him, whom they supposed that Paul had brought into the temple.)

And the whole city was in an uproar, and the people ran together. And they took Paul and drew him out of the temple, and immediately the doors were shut. And as they went about to kill him, it was told the tribune of the band that all Jerusalem was in confusion. And he forthwith, taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul. Then the tribune coming near took him, and commanded him to be bound with two chains, and demanded who he was and what he had done. And some cried one thing, some another, among the multitude. And when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he was come to

the stairs, it fell out that he was carried by the soldiers because of the violence of the people. For the multitude of the people followed after, crying, Away with him!

And as Paul was about to be brought into the castle, he said to the tribune, May I speak something to thee? And he said, Canst thou speak Greek? Art not thou that Egyptian who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers?

But Paul said to him, I am a Jew of Tarsus in Cilicia, a citizen of no mean city. And I beseech thee, suffer me to speak to the people.

And when he had given him leave, Paul stood on the stairs and beckoned with his hand to the people. And a great silence being made, he spake unto them in the Hebrew tongue, saying, Brethren and fathers, hear ye the account which I now give unto you. (And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.) And he said, I am a Jew, born at Tarsus in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all ye are this day. And I persecuted this way unto death, binding and delivering into prisons both men and women. As the high-priest doth bear me witness, and all the elders; from whom also receiving letters to the brethren, I went to Damascus that I might bring them bound from thence to Jerusalem to be punished. And it came to pass, as I was going, and drawing nigh to Damascus at mid-day, that suddenly from heaven there shone round about me a great light. And I fell unto the ground, and I heard a voice saying to me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth whom thou persecutest. And they that were with me saw indeed the light, but they heard not the voice

of him that spake with me. And I said, What shall I do, Lord? And the Lord said to me, Arise, and go to Damascus; and there it shall be told thee of all things that thou must do. And whereas I saw not for the brightness of that light, being led by the hand of them that were with me, I came to Damascus. And one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, came to me and stood by me, and said to me, Brother Saul, look up; and I the same hour looked upon him. But he said, The God of our fathers hath preordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth. For thou shalt be his witness to all men of those things that thou hast seen and heard. And now why tarriest thou? Rise up and be baptised, and wash away thy sins, calling upon his name.

And it came to pass when I was come again to Jerusalem, and was praying in the temple, that I was in a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem, because they will not receive thy testimony concerning me.

And I said, Lord, they know that I cast into prison, and beat in every synagogue, them that believed in thee. And when the blood of Stephen thy witness was shed, I stood by and consented, and kept the garments of them that killed him.

And he said to me, Go; for unto the gentiles afar off will I send thee.

And they heard him until this word, and then lifted up their voice, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out and threw off their garments and cast dust into the air, the tribune commanded him to be brought into the castle, and that he should be scourged and tortured; to know for what cause they did so cry out against him.

And when they had bound him with thongs, Paul

saith to the centurion that stood by him, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard that he went to the tribune, and told him, saying, What art thou about to do? for this man is a Roman citizen. And the tribune came, and said to him, Tell me, art thou a Roman? And he said, Yea. And the tribune answered, With a great sum I obtained the freedom of this city. And Paul said, But I was born free. Then straightway they that should have tortured him departed. The tribune also was afraid, after he understood that he was a Roman citizen, because he had bound him.

SECT. CXCIV. NEXT DAY PAUL IS EXAMINED BY THE SANHEDRIM. HE IS AGAIN RESCUED BY THE TRIBUNE.

On the next day the tribune, meaning to know more exactly for what cause Paul was accused by the Jews, loosed him, and commanded the priests to come together and all the council; and bringing forth Paul, he set him before them. **Jerusalem.**

And Paul, looking upon the council, said, Men brethren, I have lived in all good conscience before God until this present day.

And the high-priest Ananias commanded them that stood by him to strike him on the mouth.

Then Paul said to him, God shall strike thee, thou whited wall. For sittest thou to judge me according to the law, and contrary to the law commandest me to be struck? And they that stood by said, Dost thou revile the high-priest of God? And Paul said, I knew not, brethren, that he is the high-priest. For it is written, *Thou shalt not speak evil of the prince of thy people* (Exod. xxii. 28).

And when Paul perceived that the one part were Sadducees and the other Pharisees, he cried out in

the council, Men brethren, I am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both. And there arose a great cry. And some of the Pharisees rose up and strove, saying, We find no evil in this man. What if a spirit hath spoken to him, or an angel?

And when there arose a great dissension, the tribune, fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

And the night following the Lord stood by him, and said, Be of good courage; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

SECT. CXCV. A CONSPIRACY IS ENTERED INTO AGAINST PAUL. THE TRIBUNE SENDS HIM TO CESAREA.

And when day was come, some of the Jews gathered together, and bound themselves under a curse, saying that they would neither eat nor drink till they killed Paul. And they were more than forty men that had made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse that we will eat nothing till we have slain Paul. Now therefore do ye with the council signify to the tribune that he bring him forth to you, as if ye meant to know something more certain touching him. And we, before he come near, are ready to kill him.

Jerusalem.

And when Paul's sister's son had heard of their

lying in wait, he came, and entered into the castle and told Paul. And Paul, calling to him one of the centurions, said, Bring this young man to the tribune, for he hath something to tell him. And he took him, and brought him to the tribune, and said, Paul the prisoner desired me to bring this young man unto thee, for he hath something to say to thee. And the tribune, taking him by the hand, went aside with him privately and asked him, What is it that thou hast to tell me? And he said, The Jews have agreed to desire thee, that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain touching him. But do not thou give credit to them; for there lie in wait for him more than forty men of them, that have bound themselves by oath neither to eat nor to drink till they have killed him; and they are now ready, looking for a promise from thee. The tribune therefore dismissed the young man, charging him that he should tell no man that he had made known these things unto him.

Then he called two centurions, and said to them, Make ready two hundred soldiers that they may go as far as Cesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night, and provide beasts that they may set Paul on, and bring him safe to Felix the governor. For he feared lest perhaps the Jews might take him away by force and kill him, and he should afterwards be slandered, as if he would have taken money.

And he wrote a letter after this manner: Claudius Lysias to the most excellent governor Felix, greeting. This man being taken by the Jews, and being about to be killed by them, I rescued, coming in with an army, having understood that he was a Roman: and when I would know the cause which they objected unto him, I brought him forth into their council. Whom I found to be accused concerning questions of their

law; but having nothing laid to his charge worthy of death or of bonds. And when I was told of an ambush that they had prepared for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

Then the soldiers, according as it was commanded them, took Paul, and brought him by night to Antipatris. And the next day, leaving the horsemen to go with him, they returned to the castle. Who, when they were come to Cesarea, and had delivered the letter to the governor, did also present Paul before him.

Cesarea.

And when the governor had read the letter, and had asked of what province he was, and had understood that he was of Cilicia, I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment-hall.

SECT. CXCVI. FELIX HEARS PAUL AND HIS ACCUSERS. HE KEEPS HIM A PRISONER AT CESAREA.

And after five days the high-priest Ananias came down, with some of the ancients, and one Tertullus an orator, who went to the governor against Paul.

And Paul being called for, Tertullus began to accuse him, saying, Whereas through thee we live in much peace, and many things are set right by thy providence, we accept it always and in all places, most excellent Felix, with all thankfulness. But that I be no further tedious to thee, I desire thee of thy clemency to hear us a few words. We have found this man to be a pestilent fellow, and a raiser up of seditions among all the Jews throughout the world, and author of the sedition of the sect of the Nazarenes.* Who also hath gone about to profane the

* So called by the Jews, after Jesus of Nazareth.

temple; whom, we having apprehended, would also have judged according to our law. But Lysias the tribune came upon us with great violence and took him away out of our hands, commanding his accusers to come to thee; of whom thou mayest thyself, by examination, have knowledge of all these things whereof we accuse him.

And the Jews also assented, and said that these things were so.

Then Paul answered (the governor making a sign to him to speak), Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself. For thou mayest understand that there are yet but twelve days since I went up to adore in Jerusalem, and neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues nor in the city; neither can they prove unto thee the things whereof they now accuse me. But this I confess to thee, that according to the sect which they call heresy, so I serve the Father and my God, believing all things which are written in the law and the prophets; having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust. And herein do I endeavour to have always a conscience without offence towards God, and towards men.

Now, after many years, I came to bring alms to my nation, and to make offerings and vows, and certain Jews of Asia found me engaged in these, having been purified in the temple (neither with multitude nor with tumult); and they ought to have been here before thee, and to accuse me, if they had anything against me; or let these men themselves say if they found in me any iniquity when I stood before their council, except it be for this one word only that I cried, standing among them, Concerning the resurrection of the dead am I judged this day by you.

And Felix put them off, having accurate knowledge about the way, saying, When Lysias the tribune shall come down, I will hear you. And he commanded a centurion to keep him, and to let him have relaxation, and not to prohibit any of his friends to minister unto him.

And after some days, Felix coming with Drusilla* his wife, who was a Jew, sent for Paul, and heard of him the faith that is in Christ Jesus; and as he treated of justice and chastity, and of the judgment to come, Felix, being terrified, answered, For this time go thy way; but when I have a convenient time, I will send for thee. He hoped also that money would be given him by Paul, for which cause also he ofttimes sent for him and spake with him.

But when two years were ended, Portius Festus came into Felix's room; and Felix, being willing to show the Jews a pleasure, left Paul bound.

SECT. CXCVII. AFTER TWO YEARS FESTUS SUCCEEDS FELIX. PAUL IS BROUGHT BEFORE HIM, AND APPEALS TO CÆSAR. A.D. 60.

Now when Festus was come into the province, after three days he went up to Jerusalem from Cesarea. And the chief priests and principal men of the Jews went to him against Paul, and they besought him, requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him by the way.

But Festus answered that Paul was to be kept in Cesarea, and that he himself would very shortly depart thither. Let them therefore, saith he, among you that are able, go down with me and accuse him if there be any crime in the man.

And having tarried among them no more than

* Daughter of Herod Agrippa I.; she had left her husband to live with Felix.

eight or ten days, he went down to Cesarea; and the next day he sat in the judgment-seat, and commanded Paul to be brought. Cesarea.
And when he was come, the Jews that were come down from Jerusalem stood about him, and brought against him many and grievous charges, which they could not prove. And Paul, making answer for himself, said, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended in anything.

But Festus, willing to show the Jews a pleasure, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

Then Paul said, I stand at Cæsar's judgment-seat where I ought to be judged. To the Jews I have done no injury, as thou very well knowest. For if I have injured them, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof they accuse me, no man may deliver me to them. I appeal to Cæsar.

Then Festus, having conferred with the council, answered, Hast thou appealed to Cæsar? To Cæsar shalt thou go.

SECT. CXCVIII. KING AGRIPPA COMES TO VISIT FESTUS, WHO TELLS HIM OF PAUL. PAUL PLEADS BEFORE THEM.

And after some days King Agrippa* and Bernice came down to Cesarea to salute Festus. Cesarea.

And as they tarried there many days, Festus told the king of Paul, saying, A certain man was left prisoner by Felix, about whom, when I was at Jerusalem, the chief priests and the ancients of the Jews came unto me, desiring condemnation against him. And I answered them, It is not the custom of the Ro-

* Agrippa II., who was king of Chalcis, and had besides the Tetrarchies held before by Philip and Lysanias, with some power over the temple at Jerusalem Bernice was his sister.

mans to condemn any man before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the things laid to his charge. When therefore they were come hither, without any delay, on the day following, I sat in the judgment-seat, and commanded the man to be brought, against whom, when the accusers stood up, they brought nc accusation of things which I thought ill of, but had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive. I therefore, being in doubt of this manner of question, asked him whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cæsar. And Agrippa said to Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

And on the next day when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes and principal men of the city, at Festus's commandment, Paul was brought forth. And Festus saith, King Agrippa, and all ye men who are here present with us, ye see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out that he ought not to live any longer. Yet have I found nothing that he hath committed worthy of death. But forasmuch as he himself hath appealed to Augustus, I have determined to send him. Of whom I have nothing certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O King Agrippa, that examination being made, I may have what to write. For it seemeth to me unreasonable to send a prisoner, and not to signify the things laid to his charge.

Then Agrippa said to Paul, Thou art permitted to speak for thyself.

Then Paul, stretching forth his hand, began to make his answer.

I think myself happy, King Agrippa, that I am to answer for myself this day before thee, touching all the things whereof I am accused by the Jews. Especially as thou knowest all, both customs and questions that are among the Jews; wherefore I beseech thee to hear me patiently. My manner of life from my youth, that was at the first among my own nation in Jerusalem, know all the Jews; having known me from the beginning (if they will give testimony) that according to the most strict sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise that was made by God to the fathers, unto which promise our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

Why should it be thought a thing incredible, that God should raise the dead? And I indeed once thought that I ought to do many things contrary to the name of Jesus of Nazareth. And I did them at Jerusalem, and many of the saints did I shut up in prison, having received authority of the chief priests; and when they were put to death, I gave my judgment against them. And oftentimes punishing them, in every synagogue, I compelled them to blaspheme; and being yet more mad against them, I persecuted them even unto foreign cities.

Whereupon, as I was going to Damascus with authority and permission of the chief priest, at midday, O king, I saw in the way a light from heaven above the brightness of the sun, shining round about me, and them that were with me. And when we were all fallen to the ground, I heard a voice speaking to me in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard to kick against the goad. And I said, Who art thou, Lord? And the Lord answered, I am Jesus whom thou persecutest. But

arise and stand upon thy feet, for to this end have I appeared to thee, that I may make thee a minister, and a witness of those things which thou hast seen, and of those things wherein I will appear to thee, delivering thee from the people, and from the nations, unto which now I send thee, to open their eyes, that they may be turned from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and a portion among the saints, by the faith that they have in me.

Whereupon, O King Agrippa, I was not disobedient to the heavenly vision, but to them first that are at Damascus, and at Jerusalem, and unto all the country of Judea did I preach, and then to the gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews, when I was in the temple, having apprehended me, went about to kill me; but, being aided by the help of God, I stand unto this day, witnessing both to small and great, saying no other things than those that the prophets and Moses did say should come to pass; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light to the people, and to the gentiles.

As he spake these things and made his answer, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

And Paul said, I am not mad, most excellent Festus, but I speak words of truth and soberness. For the king knoweth of these things, to whom also I speak with confidence; for I am persuaded that none of these things are hidden from him, for neither were any of these things done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.

And Agrippa said to Paul, Almost thou persuadest me to become a Christian. And Paul said, I would to God that both almost and altogether, not only

thou, but also all that hear me this day, should become such as I also am, except these bonds.

And the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they spake among themselves, saying, This man hath done nothing worthy of death or of bonds. And Agrippa said to Festus, This man might have been set at liberty if he had not appealed to Cæsar.

SECT. CXCIX. THE ACCOUNT OF PAUL'S JOURNEY TO ROME, AND HIS SHIPWRECK.

And when it was determined that he should sail into Italy, and that Paul, with the other prisoners, should be delivered to a centurion named Julius, of the band Augusta; going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia, Aristarchus, the Macedonian of Thessalonica, continuing with us; and the day following we came to Sidon; and Julius, treating Paul courteously, permitted him to go to his friends and to take care of himself.

And when we had launched from thence we sailed under Cyprus, because the winds were contrary. And sailing over the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia: and there the centurion finding a ship of Alexandria sailing into Italy removed us into it. And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not suffering us, we sailed near Crete by Salmone; and with much ado sailing by it, we came into a certain place, which is called Good-havens, nigh to which was the city of Thalassa.

Crete.

And when much time was spent, and when sailing now was dangerous, for the fast* was now past, Paul

* That is, the great day of atonement, which fell in the month Tisri, about the end of our September.

comforted them, saying to them, Ye men, I see that the voyage beginneth to be with injury and much damage, not only of the lading and ship, but also of our lives. But the centurion believed the pilot and the master of the ship more than those things which were said by Paul.

And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice to winter there, which is a haven of Crete, looking towards the south-west and north-west. And the south wind gently blowing, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete. But not long after there arose against it a tempestuous wind, called Euro-aquilo; and when the ship was caught and could not bear up against the wind, giving up the ship to the winds, we were driven. And running under a certain island that is called Clauda, we had much work to come by the boat; which, being taken up, they used helps, under-girding the ship, and fearing lest they should fall into the quicksands, they let down the sail-yard, and so were driven. And when we were being mightily tossed with the tempest, the next day they lightened the ship; and the third day they cast out with their own hands the tackling of the ship.

Under Clauda.

And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away. And after they had fasted a long time, Paul, standing forth in the midst of them, said, Ye should indeed, O ye men, have hearkened unto me, and not have loosed from Crete, and have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life among you, but only of the ship. For an angel of God, whose I am, and whom I serve, stood by me this night, saying, Fear not,

Paul, thou must be brought before Cæsar; and behold God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer, for I believe God, that it shall so be as it hath been told me. But we must come into a certain island.

Now, after the fourteenth night was come, as we were sailing in the Adria, about midnight the shipmen deemed that they discovered some country. And they sounded and found twenty fathoms, and going on a little farther they sounded again, and found fifteen fathoms. Then, fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day. But as the ship-men sought to flee out of the ship, having let down the boat into the sea, under colour as though they would have cast anchors out of the fore-part of the ship, Paul said to the centurion and to the soldiers, Except these stay in the ship, ye cannot be saved. Then the soldiers cut off the ropes of the boat, and let her fall off.

And when it began to be light, Paul besought them all to take meat, saying, This day is the fourteenth day that ye are waiting and remain fasting, taking nothing; wherefore I pray you to take some meat for your health's sake: for there shall not a hair of the head of any of you perish. And when he had said these things, he took bread, and gave thanks to God in the sight of them all; and when he had broken it, he began to eat. Then were they all of better cheer, and they also took some meat. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, casting the wheat into the sea.

Off Melita.

And when it was day, they knew not the land; but they discovered a certain creek that had a shore, into which they minded, if they could, to thrust in the ship. And when they

had taken up the anchors, they committed themselves to the sea, loosing withal the rudder-bands, and hoisting up the mainsail to the wind, they made towards shore. And when we were fallen into a place where two seas met, they run the ship aground, and the fore-part indeed, sticking fast, remained immovable, but the hinder part was broken with the violence of the sea. And the soldiers' counsel was, that they should kill the prisoners, lest any of them should swim out and escape. But the centurion, willing to save Paul, forbade it to be done; and he commanded that they who could swim should cast themselves first into the sea, and save themselves and get to land. And the rest, some they carried on boards, and some on those things that belonged to the ship. And so it came to pass that every soul got safe to land.

SECT. CC. AFTER THREE MONTHS' DELAY AT MELITA, PAUL CONTINUES HIS JOURNEY TO ROME. A.D. 61.

Melita.

And when we had escaped, then we knew that the island was called Melita; but the barbarians showed us no small courtesy, for, kindling a fire, they refreshed us all, because of the present rain and cold. And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper came out of the heat and fastened on his hand. And when the barbarians saw the beast hanging on his hand, they said one to another, Doubtless this man is a murderer, who, though he hath escaped the sea, yet vengeance doth not suffer him to live; but he shook off the beast into the fire, and suffered no harm. But they supposed that he would begin to swell up, or would suddenly fall down and die. But when they had looked for a long time, and saw that there came no

harm to him, they changed their minds, and said that he was a god.

Now in these places were possessions of the chief man of the island, named Publius, who received us, and for three days entertained us courteously. And it happened that the father of Publius lay sick of a fever, and of a bloody flux, to whom Paul entered in; and when he had prayed, and laid his hands on him, he healed him. And when this was done, all that had diseases in the island came, and were healed. And they also honoured us with many honours, and when we were to sail, they laded us with such things as were necessary.

Syracuse.

And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors. And when we were come to Syracuse, we tarried there three days. From thence we fetched a compass and came to Rhegium; and after one day, the south wind blowing, we came the second day to Puteoli, where, finding brethren, we were desired to tarry with them seven days, and so we went on toward Rome. And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum, and the Three Taverns, whom, when Paul saw, he gave thanks to God, and took courage.

And when we were come to Rome, Paul was suffered to dwell by himself, with a soldier that kept him.

SECT. CCI. PAUL ASSEMBLES THE JEWS IN ROME, AND ADDRESSES THEM. HE CONTINUES TWO YEARS IN IMPRISONMENT IN ROME. A.D. 61–63.

Rome.

And after the third day, Paul called together the chief of the Jews. And when they were assembled, he said to them, Men brethren, I, having done nothing against the people, or the

custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans, who, when they had examined me, would have released me, for that there was no cause of death in me; but when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had anything to accuse my nation of. For this cause therefore I desired to see you, and to speak to you; because that for the hope of Israel I am bound with this chain.

But they said to him, We neither received letters concerning thee from Judea, neither did any of the brethren that came hither relate or speak any evil of thee. But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against.

And when they had appointed him a day, there came very many to him unto his lodgings, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, out of the law of Moses and the prophets, from morning until evening. And some believed the things that were said, but some believed not. And when they agreed not among themselves, they departed, Paul speaking this one word, Well did the Holy Ghost speak to our fathers by Isaias the prophet, saying, *Go to this people, and say to them, With the ear ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive. For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut; lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them* (Isa. iv. 10). Be it known therefore to you that this salvation of God is sent to the gentiles, and that they will hear it.

And when he had said these things, the Jews went out from him, having reasoned much among themselves.

And Paul remained two whole years in his own hired lodging; and he received all that came in to him, preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ with all confidence, no man forbidding him.

ON THE CONCLUSION OF ST. PAUL'S LIFE.

Towards the close of this two years' detention, St. Paul wrote the Epistle to the Colossians, the Epistle to the Ephesians, the Epistle to Philemon, and the Epistle to the Philippians. From these documents we learn that the Apostle's bonds had tended rather to the furtherance than hindrance of the Gospel; that most of the brethren, on hearing of his freedom in preaching, had themselves become emboldened to proclaim the Word fearlessly (Philip. i. 12-15); that some of Cæsar's household had received the faith (Philip. iv. 22). The runaway slave, Onesimus, became a zealous convert, and was sent back to his master, Philemon, one of the brethren at Colosse, to be received "no longer as a slave, but as a brother beloved" (Philem. 16). Luke, Timotheus, Tychicus, Demas, and Marcus are named as the Apostle's companions and fellow-labourers; Aristarchus and Epaphras are distinguished as his fellow-prisoners (Col. iv. 10; Philem. 23).

The Epistle to Philemon and the Epistle to the Philippians show that St. Paul expected his forthcoming trial to result in an acquittal; that it did so, and that he visited various places before his martyrdom, the evidence of the Epistles to Timotheus and Titus, and the testimony of antiquity, scarcely permit us to doubt.

Assuming, then, that the Roman imprisonment recorded by St. Luke was not the last, we may plausibly arrange the Apostle's subsequent career in the following manner:

The wishes and intentions expressed in Philippians ii. 24, Philemon 22, render it probable that he first went eastwards, and visited Philippi and the Churches of Asia Minor. From Asia he may have accomplished the traditional journey to Spain. Returning, after probably an

interval of two years, on his way to Macedonia (1 Tim. i. 3), he passed by Ephesus, and finding there the heretics Hymeneus and Philetus busy at work, he committed the Ephesians to the charge of Timotheus, and continued his journey. Perhaps from Macedonia he wrote the first Epistle to Timothy. Soon afterwards he went to Crete with Titus, and commissioned him to complete the organisation of the Churches in that island (Titus i. 5). Shortly after, probably from Ephesus, he wrote to Titus, and signified his determination of wintering at Nicopolis, and bade his disciple join him there, when he should send to him Artemas or Tychicus (Titus iii. 12). Before he reached Nicopolis he went to Miletus, and left there from sickness his old companion Trophimus of Ephesus. He visited Troas, and lodged in the house of a certain Carpus (2 Tim. iv. 13). At Corinth he left behind him Erastus (2 Tim. iv. 20). It was probably during the winter at Nicopolis that he was arrested and sent again to take his trial in Rome.

From Rome, in foresight of his approaching martyrdom, the Apostle wrote his last Epistle—the second to Timothy. From it we learn that he was then not only chained, but treated as a common criminal (2 Tim. ii. 9); that Onesiphorus, who was not ashamed of his chain, had had much trouble in searching him out (2 Tim. i. 16, 17); that most of his former companions had for various reasons left him. Demas had forsaken him for love of this present world; Crescens had gone to Galatia; Titus to Dalmatia; only Luke was with him (iv. 10, 11). So perilous was it to show him any public sympathy, that at his first hearing no one ventured to stand by him in the court of justice; nevertheless, the Lord Jesus had enabled him to make a successful defence (iv. 17). Yet he knows that he has not escaped death. "Now," he writes, "I am being poured out as a sacrificial offering, and the season of my departure is come. I have fought a good fight. I have now finished my course, and the crown of justice is laid up for me" (iv. 6-8). And he begs Timotheus to do his utmost to come to him speedily, before the winter (iv. 9, 21). His martyrdom took place by the sword a little before the close of Nero's reign, A.D. 67 or 68.

Dionysius of Corinth, A.D. 170, says that St. Peter and St. Paul suffered about the same time (quoted in Euseb. *H. E.* ii. 25). Caius, a Roman presbyter, at the end of the

second century, speaks of the trophies of the two Apostles on the Vatican and on the Ostian Way (Euseb. *Hist. Eccl.* ii. 25). St. Jerome asserts that St. Peter and St. Paul suffered martyrdom not only in the same year—the fourteenth of Nero's reign—but on the same day (Hieron. *Cat. Script.*).

There are other facts of St. Paul's life that we know almost exclusively from the Apostle's own writings. The most noteworthy are: (1) That he received his knowledge of the Gospel, not from man, but by the revelation of Jesus Christ; that after his conversion he did not take counsel with flesh and blood, nor did he go up to Jerusalem to those that were Apostles before him, but he departed immediately into Arabia, and from thence returned to Damascus. (2) That afterwards, when three years had passed, he went up to Jerusalem to see Peter, and remained with him fifteen days, and saw none other of the Apostles, save James, the Lord's brother. (3) That fourteen years after he went up again to Jerusalem with Barnabas and Titus, in obedience to a revelation, that he might obtain a recognition of his independent apostleship. (4) That at Antioch he withstood Peter to the face, because that apostle had withdrawn himself from eating with the gentiles, lest he should offend certain judaising Christians from Jerusalem (Gal. i. 11-19; ii. 1; ii. 11, 12). (5) That on one occasion he was caught up into Paradise, and heard words that it is not lawful for man to utter. (6) That lest he should be puffed up with pride through the exceeding greatness of the revelations that had been made to him, there was given him a thorn in the flesh, a messenger of Satan, to buffet him and keep down his pride; concerning which affliction, he says, "Thrice I besought the Lord that it might depart from me. But he said to me, My grace is sufficient for thee; for My strength is mighty in weakness" (2 Cor. xii. 1-9).

TABLE I.

CHRONOLOGY OF THE GOSPEL HISTORY.

		B.C.
The visit of the angel to Zachary		6
Annunciation to the Blessed Virgin		5
Birth of St. John the Baptist		5
Birth of our Lord		4
Flight into Egypt		Aug. 4
Death of Herod	A.U.C. 751, 1st March	3
Return from Egypt	about 31st March	3
		A.D.
Visit of our Lord to the temple in his twelfth year	Passover	8
Tiberius becomes co-regent with Augustus, from which event the 15th of Tiberius (St. Luke iii. 1) is reckoned	Spring	12
Beginning of the ministry of St. John the Baptist	Oct.	26
Baptism of our Lord	Jan	27
First Passover of the ministry	April	27
Our Lord passes through Samaria on his way to Galilee	Dec.	27
Imprisonment of St. John the Baptist		28
Second Passover of the ministry	April	28
Beginning of the ministry in Galilee	May	28
The twelve apostles chosen	Summer	28
The death of St. John the Baptist	Winter	28
The feeding of the 5000, and discourse on the bread of life	Spring	29
Third Passover of the ministry	April	29
Our Lord visits the coasts of Tyre and Sidon	Summer	29
Confession of St. Peter	Summer	29
Transfiguration	Summer	29
Our Lord goes up privately to the Feast of Tabernacles	Autumn	29
Final departure from Galilee: sending of the seventy-two	Nov.	29
Feast of Dedication	Dec.	29
The raising of Lazarus	Feb.	30
Sojourn in Ephraim	Feb.—March	30
The supper at Bethany	Sat. 1st April	30

	A.D.
The crucifixion	Friday, 7th April 30
The resurrection	Sunday, 9th April 30
The ascension	Thursday, 18th May 30

TABLE II.

CHRONOLOGY OF THE LIFE OF ST. PAUL.

A.D.	
	Born at Tarsus in Cilicia: Acts xxi. 39; xxii. 3.
	An Israelite of the seed of Abraham; of the tribe of Benjamin; a Hebrew of the Hebrews: Rom. xi. 1; Philip. iii. 5.
	Circumcised on the eighth day: Philip. iii. 5.
	A Pharisee, and the son of a Pharisee: Philip. iii. 5; Acts xxiii. 6.
	Brought up in Jerusalem, at the feet of Gamaliel, according to the perfect manner of the law of the fathers: Acts xxii. 3.
	According to the standard of the law, blameless: Philip. iii. 6.
	By birthright a Roman citizen: Acts xxii. 29.
	Zealous for the law: Acts xxii. 3.
	By trade a tent-maker: Acts xviii. 3.
37	Is converted on the way to Damascus: Acts ix.
	Spends three years in Arabia and Damascus:
to	Gal. i. 15-18.
	Makes his *first visit* to Jerusalem, where he sees
40	Peter, and James the Lord's brother; remains fifteen days: Gal. i. 18, 19.
	Is sent by the brethren to Tarsus: Acts ix. 30.
41	Is brought by Barnabas from Tarsus to Antioch, where he stays a year: Acts xi. 22-26.
44	Is sent with Barnabas to Jerusalem (*second visit*).

45	**First missionary journey with Barnabas.**
	ANTIOCH in Syria: Acts xiii. 1.
	SELEUCIA.
	SALAMIS in Cyprus.
	PAPHES, where he converts Sergius Paulus.
	PERGA in Pamphylia. Mark leaves them: Acts xiii. 14.
	ANTIOCH in Pisidia.
	ICONIUM: Acts xiii. 51. His life in danger: Acts xiv. 3-5.

A.D.

LYSTRA in Lycaonia. Heals a cripple. Is stoned: Acts xiv. 18.

DERBE, and back through the same places to

ANTIOCH in Syria, where he remains a considerable time: Acts xiv. 27.

50 After the dispute on the obligation of circumcision, he goes up to Jerusalem (*third visit*) and attends the council: Acts xv. 1-21.

Is sent by the Apostles and elders to Antioch: Acts xv. 22-30. He rebukes Peter: Gal. ii. 11. Separates from Barnabas, and sets

51 out for his

Second missionary journey with Silas: Acts xv. 40.

From ANTIOCH in Syria to

CILICIA.

DERBE.

LYSTRA. Circumcises Timothy, who joins them: Acts xvi. 1-3.

PHRYGIA.

GALATIA.

TROAS. Vision of man of Macedonia; is joined by Luke: Acts xvi. 9, 10.

PHILIPPI. Converts Lydia of Thyatira; is thrown into prison; converts the gaoler: Acts xvi. 12-40. Luke remains here: Acts xvi. 40; xx. 4.

THESSALONICA.

BEREA. Silas and Timotheus stay here.

ATHENS. Timotheus sent back to Thessalonica: 1 Thess. iii. 1-6.

CORINTH: Acts xviii. 1. Is rejoined by Silas and Timotheus: Acts xviii. 5. Spends a year and a half here: Acts xviii. 11. Writes FIRST EPISTLE TO THESSALONIANS and SECOND EPISTLE TO THESSALO-

54, Spring. NIANS; brought before Gallio; stays on yet a good while, and then sets out for Jerusalem: Acts xviii. 12-18.

CENCHREA.

EPHESUS, where he stays only a short time: Acts xviii. 19-21.

CESAREA.

A.D. Pentecost. JERUSALEM (*fourth visit*).
ANTIOCH in Syria, where he stays some time: Acts xviii. 22, 23.

Third missionary journey with Timotheus, Erastus, and Titus.

GALATEA.
PHRYGIA.
EPHESUS. Baptises twelve disciples: Acts xix. 1-7. Speaks boldly in the synagogue for three months (xix. 8), and disputes in the school of one Tyrannus by the space of two years: xix. 9, 10. Works special miracles; Jewish exorcists: xix. 13-17. Writes THE EPISTLE TO THE GALATIANS and THE FIRST EPISTLE TO THE CORINTHIANS. The tumult raised by
57, about Pentecost. Demetrius: xix. 24-41. Leaves Ephesus, having been there nearly three years: Acts xx. 31.
TROAS: 2 Cor. ii. 12; Acts xx. 1.
MACEDONIA. Meets Titus: 2 Cor. vii. 5, 6. Writes THE SECOND EPISTLE TO THE CORINTHIANS; by this time the Apostle had been five times scourged, thrice beaten with rods, and thrice had suffered shipwreck: 2 Cor. xi. 25.
Winter. GREECE: Acts xx. 2. Where he remains three months, and writes from
Spring. CORINTH THE EPISTLE TO THE ROMANS: Rom. xvi. 23. Returns, on account of the Jews, through
MACEDONIA: Acts xx. 3.
PHILIPPI. Luke rejoins him: Acts xx. 4.
TROAS. Stays seven days; raises Eutychus to life: Acts xx. 5-12.
ASSOS.
MYLITENE.
CHIOS.
SAMOS.
TROGYLLIUM.
MILETUS. His discourse to the elders from Ephesus: Acts xx. 17-38.
COOS.
RHODES.

A.D.	
	PATARA.
	TYRE, where he stays seven days.
	PTOLEMAIS, one day.
	CESAREA, where he stays seven days with Philip the Evangelist. Agabus prophesies his bonds at Jerusalem.
58, Just before Pentecost.	Arrives at Jerusalem (*fifth visit*): Acts xxi. 17.
	Joins with four men that had taken a Nazarite vow.
	Is dragged out of the temple by Jews from Asia.
	Is rescued by the chief captain: Acts xxi. 23-33.
	Addresses the people from the stairs of the castle: Acts xxi. 40.
	Claims the rights of a Roman citizen: Acts xxii. 27, 28.
	Is brought before the Sanhedrim: Acts xxii. 30.
	Rebukes the high-priest Ananias.
	Causes a dissension by proclaiming himself a Pharisee: Acts xxiii. 1-9.
	Is sent by Claudius Lysias to the governor Felix at Cesarea: Acts xxiii. 23-33.
	Is accused by Ananias and the elders: Acts xxiv. 1-9.
	Is kept in prison at Cesarea for two years.
60	Festus succeeds Felix: Acts xxiv. 27.
	Paul being accused by the Jews before Festus appeals to Cæsar: Acts xxv. 1-12.
	Is heard before Agrippa and Festus and Bernice: Acts xxvi.

Autumn.	**The voyage to Rome with Luke and Aristarchus (Col. iv. 10; Acts xxvii. xxviii.).**
	CESAREA.
	SIDON.
	Under lee of CYPRUS.
	LYSTRA of Lycia, where they are put on board a ship of Alexandria sailing to Italy: Acts xxvii. 6.
	By GNIDUS.
	Under the lee of CRETE.
	Passing the headland of SALMONE.
	GOOD-HAVENS. Paul gives his advice that they should winter there.
	Under lee of CLAUDA.
	ADRIATIC SEA.

A.D.	
	MELITA. Here the ship is wrecked; the crew escape, and are received by the inhabitants of the island with great hospitality; a viper fastens on the Apostle's hand, but does him no harm; the father of Publius, the chief man of the island, is healed; after spending three months at Melita, they set sail in a ship of Alexandria.
61, Spring.	SYRACUSE.
	RHEGIUM.
	PUTEOLI.
	APPII FORUM.
	THE THREE TAVERNS.
	ROME, where the Apostle is kept for two years in his own hired house. During this time he writes THE EPISTLE TO THE EPHESIANS, THE EPISTLE TO THE COLOSSIANS, THE EPISTLE TO PHILEMON, THE EPISTLE TO THE PHILIPPIANS.

St. Paul's subsequent journey, as gathered from his own writings.

63, Spring.	ROME.
	PHILIPPI: Philip. ii. 24.
	COLOSSE: Philem. 22.
	(Journey to SPAIN?)
	EPHESUS, where he leaves Timotheus: 1 Tim. i. 3.
	MACEDONIA. Writes THE FIRST EPISTLE TO TIMOTHY.
	CRETE, where he leaves Titus: Titus i. 5.
	EPHESUS. Writes THE EPISTLE TO TITUS.
	MILETUS.
	TROAS: 2 Tim. iv. 13.
	CORINTH: 2 Tim. iv. 20.
67, Winter.	NICOPOLIS.
68, Spring.	ROME. Writes THE SECOND EPISTLE TO TIMOTHY.
Summer.	Is martyred.

TABLE III.

THE MIRACLES OF THE GOSPEL.

I. Miracles of raising the dead to life.

PAGE
The raising of Jairus' daughter 66
The raising of the widow's son at Naim 52
The raising of Lazarus 126

II. Miracles of healing.

The healing of the ruler's son 29
The healing of St. Peter's wife's mother (*on the sabbath*) . 33
The cleansing of the leper 35
The healing of the man sick of the palsy 35
The healing of the impotent man at the pool in Jerusalem (*on the sabbath*) 38
The healing of the man with a withered hand (*on the sabbath*) 41
The healing of the centurion's servant 51
The healing of the woman with an issue of blood . . 67
The opening of the eyes of two blind men in the house . 68
The healing of one deaf and dumb 83
The opening of the eyes of one blind at Bethsaida . . 85
The opening of the eyes of one born blind (*on the sabbath*) 101
The healing of the woman with a spirit of infirmity (*on the sabbath*) 115
The healing of the dropsical man (*on the sabbath*) . . 119
The cleansing of the ten lepers 130
The opening of the eyes of two blind men near Jericho . 140
The healing of Malchus' ear 180

III. Miracles of casting out devils.

The unclean spirit cast out in the synagogue of Capharnaum (*on the sabbath*) 33
One possessed with a devil, blind and dumb . . . 56
The demoniac in the country of the Gerasenes . . . 64
The dumb man possessed by a devil 68
The casting out of the dumb spirit from a boy . . . 89
The casting out of a devil from the daughter of the Syrophœnician woman 82

IV. Miracles of providence and creative power.

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The water made wine	22
The first miraculous draught of fishes	32
The stilling of the tempest	64
The feeding of the five thousand	74
The walking on the water	76
The stater in the fish's mouth	91
The feeding of the four thousand	84
The fig-tree cursed	145
The second miraculous draught of fishes	203

TABLE IV.

THE PARABLES OF THE GOSPEL.

The word parable means a comparison.

Our Lord's parables are narratives setting forth a likeness between the moral and spiritual truths of the Gospel, and what we witness in the world of nature or the life of men.

Our Lord taught in parables—(1) to hide the mysteries of his kingdom from the proud, the careless, and the insincere; (2) to make them more intelligible and impressive to the humble, the earnest, and the candid.

The following is a table of our Lord's parables, arranged according to the principal truth illustrated.

I. Parables concerning the Church.

PAGE

1. THE PARABLE OF THE SOWER 59
   Truth illustrated: That the success of the kingdom depends on the disposition of the hearer.

2. THE WHEAT AND THE COCKLE 59
   Truth illustrated: That the Church will contain to the end of time the wicked mingled with the good.

3. THE MUSTARD SEED 60
   Truth illustrated: That the Church is to spread throughout the world, and become the home and shelter of all nations.

4. THE LEAVEN 60
   Truth illustrated: That the Church acts upon the world in a hidden and powerful manner.

PAGE

5. THE SEED CAST INTO THE GROUND 60
Truth illustrated: That the growth of Christ's kingdom is secret and mysterious.

6. THE HID TREASURE 62
Truth illustrated: That some without search find the kingdom of Christ, and recognise its worth.

7. THE PEARL OF GREAT PRICE 63
Truth illustrated: That searchers after the best things gladly part with all for Christ's kingdom.

8. THE DRAW-NET 63
Truth illustrated: That the bad and the good that exist together in the visible Church will, at the end of the world, be separated by God.

9. THE GREAT SUPPER 119
Truth illustrated: That men, from the love of this world, refuse the good things of Christ's kingdom.

II. Parables concerning God's dealings with us.

10. THE BARREN FIG-TREE 114
Truth illustrated: That God gives time for repentance before he punishes.

11. THE LOST SHEEP 122
Truth illustrated: That God to the uttermost seeks after those that go astray through sin, and rejoices exceedingly when he finds them.

12. THE LOST PIECE OF MONEY 122
Truth illustrated: That God inspires his Church to search diligently after those that have been lost through carelessness.

13. THE PRODIGAL SON 122, 123
Truth illustrated: That God welcomes the return even of the greatest sinner.

III. Parables concerning our conduct to God.

14. THE RICH FOOL 111
Truth illustrated: The folly of laying up treasure for ourselves, and of not being rich towards God.

15. THE UNJUST JUDGE 132
Truth illustrated: That our prayer for ourselves should be earnest and persevering.

PAGE

16. THE FRIEND AT MIDNIGHT 108
Truth illustrated: That we should be urgent and pertinacious in interceding with God for others.

17. THE TWO DEBTORS 55
Truth illustrated: That the greater our sense of sin forgiven, the more we love God.

18. THE TWO SONS 148
Truth illustrated: The worthlessness of the profession without the practise of holiness.

19. THE PHARISEE AND THE PUBLICAN 132
Truth illustrated: That prayer, to be accepted by God, must proceed from a humble and contrite heart.

20. THE UNJUST STEWARD 124
Truth illustrated: That we may learn from the conduct of the children of this world to use the goods of this world for God.

21. THE TEN VIRGINS 162
Truth illustrated: That we should be on the look-out for Christ's coming.

22. THE TALENTS } 163
23. THE POUNDS } 139
Truth illustrated: The advantage of diligently using the graces God gives us, and the danger of neglecting to do so.

24. THE UNPROFITABLE SERVANTS 126
Truth illustrated: That in obeying God we are not to think that we are doing more than our duty.

25. THE RICH MAN AND LAZARUS 125
Truth illustrated: That a fearful and irrevocable doom awaits those that live only for this present world, and will not believe God's word.

IV. Parables concerning our conduct to other men.

26. THE GOOD SAMARITAN 107
Truth illustrated: That we should be prepared to exercise a generous love towards any that may need our help.

27. THE UNMERCIFUL SERVANT 93
Truth illustrated: That we must forgive from our hearts if we would be forgiven.

PAGE
28. THE LABOURERS IN THE VINEYARD 136
Truth illustrated: That we should not grudge our neighbour any special favour God may have shown him.

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